the PRIEST

ALMA COLLEGE LIBRARY

Vol. 1 DECEMBER, 1945 No. 12

Currente Calamo 2

Toddle and Step 9

What Do We Want in Spain? 13

Luther and His Tradition 18

"Food" for Thought 23

Corpse in the Church Case 29

In Memoriam Rt. Rev. Monsignor John A. Ryan 33

The Leakage Is Terrific 42

Saint Mark's, Burlington 45

Quaesita et Responsa 48

Book Reviews 51

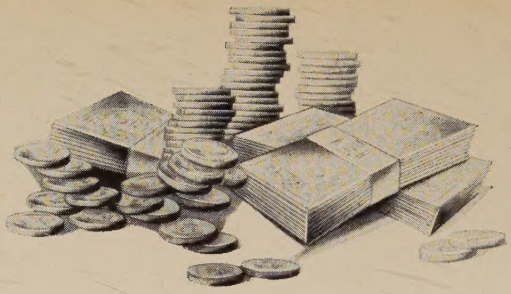
Fervorinos for Confession 56

Meditation for the Priest 59

Suggested Subjects and Sermon Jottings 62

Correspondence 75

The N. O. D. L. List 80



DO YOU HATE TO PREACH ON MONEY?
DO YOUR PEOPLE GIVE ENOUGH?
WOULD YOU LIKE THEM TO GIVE MORE?

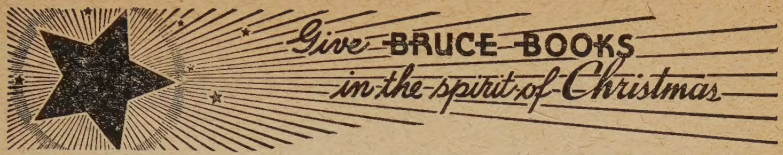
THEN LET US do the talking for you! Our issue of January 6th will be given over mainly to an exposition of the people's obligation in this matter. All of the articles will be smooth and tactful.

* * *

Pastors may increase their bundle orders for this particular issue at the usual rate.

Bundles at 1½c per copy to be resold at 3c to 5c per copy.
News Edition at 2c per copy.

OUR SUNDAY VISITOR **Huntington, Indiana**



THE STORY OF JESUS FOR BOYS AND GIRLS

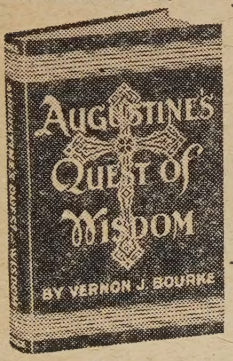
Catherine and Robb Beebe

The ideal Christmas gift for children—this story of Him whose birthday the great feast commemorates. **$2.00**

NOW AND FOREVER

Mary V. Jordan

New novel presenting the spiritual and emotional struggles arising from the mixed-marriage of two people with opposing backgrounds and beliefs. **$2.00**



AUGUSTINE'S QUEST OF WISDOM

Vernon J. Bourke

To delight the scholar, to intrigue the layman—a fascinatingly modern study of Saint Augustine's life and philosophy. **$3.00**

MOLDERS OF OPINION

Edited by David Bulman

The real-life stories behind Paul Mallon, Dorothy Thompson, Walter Winchell and eleven other commentators and newscasters. **$1.75**

THIS BREAD

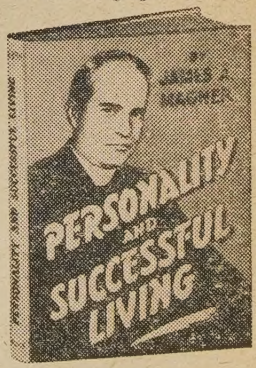
Rosemary Buchanan

"A novel depicting strong emotions and spiritual combats as it describes the search for God by two souls . . . well done as to fiction technique." **$2.50**

TOO SMALL A WORLD

Theodore Maynard

The life story of Mother Cabrini, first citizen of the United States to become a saint "Fascinating from beginning to end . . . has been taken up gently and with perception by an understanding and able biographer . . ." **$2.50**



AFTER BERNADETTE

Don Sharkey

"A rapid comprehensive simple story of Lourdes . . . in its clarity, brevity and readability, is excellent."— America. **$2.00**

PERSONALITY AND SUCCESSFUL LIVING

James A. Magner

"Personality . . . along the lines of private and social conduct as taught and practised by Christ."— Commonweal. **$2.75**

At your bookstore or direct from

THE BRUCE PUBLISHING COMPANY

1412 Montgomery Bldg., Milwaukee 1, Wis.

Let All the Angels of God

Currente Calamo

No. 12 of Vol. I

This issue closes our first year. We have indexed the first volume for the convenience of subscribers who may intend to bind **The Priest.** This index may be had on request to our business office in Huntington, Indiana.

The year has taught us a lot. Among other things, we have discovered that it is apparently impossible to keep any magazine in the hands of priests and clerics only. As early as last February we were approached by a devout **muliercula** who had read the January issue from cover to cover and thought it was "splendid." (A priest-friend had thoughtfully loaned her his copy.) Since then occasional letters have dribbled in from women (especially sisters) and laymen, commenting on articles, and even submitting questions for publication.

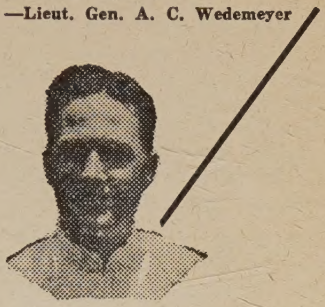
Evidently the only safe way of communicating with the clergy is by means of a sealed envelope sent first-class mail.—Ergo, nothing will appear in **The Priest** that we wouldn't care if our worst enemies knew.

We have discovered, too, that priests, as a class, are not given to writing letters to editors. We send each issue out into the dark, wondering with paternal interest, what the readers will think of this or that article. But we hardly ever find out. So the letters in our correspondence column are not selected; they are all we've got!

We can't depend on the mailbag, either, for contributions. Good articles are not published by accident. One must pick his man and

"A story of heroism, privation, faith and despair."

—Lieut. Gen. A. C. Wedemeyer



Mark Tennien, Maryknoll missioner and man of peace, was more dangerous to the Jap than any soldier. His job was to facilitate the work of the missions that had been lost to sight for many months; to bring news out; to smuggle in money and supplies somehow. The Japs offered $10,000 reward for his capture. This is the tale he lived to tell. **$2.50**

CHUNGKING LISTENING POST

By MARK TENNIEN

Illustrated with 48 photographs

At your bookstore

CREATIVE AGE PRESS

hand him his subject. Theoretically, every priest can express himself. Actually, it doesn't work out that way. The practical men who could help us with their ideas are often the very ones who haven't written a page of connected prose since leaving the seminary; and, conversely, too often the ones who write best are just the men who would hardly know how to fill out a baptismal certificate. . .

And, finally, it is impossible to turn out a typographically perfect issue. We read proof and re-read it, yards and yards of it, only to find, ultimately, that in following out our corrections, the typesetter's thumbs have inadvertently transposed two slugs of type or jumbled some other line in the case he was correcting.

Profiting by our experience, and feeling by now almost like seasoned journalists, we expect 1946 to be a much better year for The Priest and our subscribers.

Charges and Countercharges

WRITING in the New York Times recently, Mr. Gladwin Hill has had the gaucherie to say outright that Russia has rigged the so-called Polish political set-up and that in effect there is no freedom in Poland. Now the Communists are exceedingly thin skinned in certain respects and one of the Red representatives, representing likewise the free Polish government, Mr. Wincenty Rzymowski, Minister of Foreign Affairs, rushes to refute Mr. Hill.

Nothing like refuting in the grand manner—nothing else will satisfy the Minister of Foreign Affairs than a great contrary affirmation. We learn accordingly that thanks to his government "es-

THE PRIEST **DECEMBER, 1945** **VOL. 1, NO. 12**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $2.00 per year, $5.00 for three years. To seminarians in U. S. A., $1.00 per year. Canadian and Foreign, $3.00 per year, in U. S. Funds. To seminarians in Canada and Foreign countries, $1.50 per year.

Business and Editorial Staff:

Most Rev. John F. Noll, D.D. ..... Publisher
F. A. Fink ..... Business Manager
Ralph Gibler ..... Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D. ..... Editor
Rt. Rev. W. L. Newton, M.A., S.S.D.
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Michael Andrew Chapman
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D.
Rev. Richard Ginder, M.A. ..... Associate Editors
Address manuscripts and editorial communications to the Reverend Editor at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.

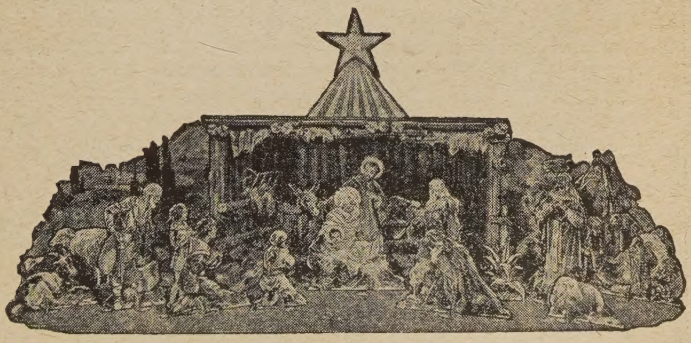
sential liberties" which other countries have enjoyed for more than a hundred years are just now being introduced into Poland. In 1939, he would have us believe, there was no freedom of religion in Poland, all other faiths having been "stamped out" by the "ruling Catholic Church."

Dr. M. Searle Bates in his **Religious Liberty: An Inquiry** (p. 107) seems to find quite an opposite situation: "The constitutional provisions indicated full and equal religious opportunity for all, with primacy of prestige for Catholicism as the religion of the great majority." Also it is a matter of record that a Jewish Rabbi sat in the Polish Senate.

Lest one be utterly confused by such divergent opinions, it is helpful to learn from **America** (Nov. 3, 1945) that Mr. Rzymowski is known to be a bitter anti-Catholic who was once publicly denounced as a "personal enemy of God." Less important, no doubt, but of pertinence as throwing further light on his background, is another fact **America** reveals: that Mr. Rzymowski enjoys the further distinction of having been expelled from the Polish Academy of Arts and Sciences for plagiarism. There is no plagiarism involved in these latest remarks, continues **America**; the quotation is admittedly from Marshal Stalin.

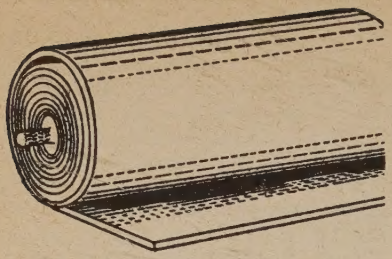
Catholics Not Alone

Catholics, however, are not the only ones who have objected to Rzymowski's statement. The Rev. Gaither P. Warfield of Frederick, Md., in a letter to the **New York Times** (dated Oct. 25th) registered



School and parish organizations can make $12.00 profit on the sale of a carton of the Christmas Manger Sets. They can be sold by display at parish gatherings, by door-to-door sale or directly to pupils. Prices: 1 to 5, $1.50 each; 6 to 23 cribs, $1.25 each, 24 or more, (a carton) $1.00 each.

128 E. 10th St. **CATECHETICAL GUILD** **St. Paul 1, Minn.**



Make This Interesting

Candle Experiment

WE'VE been telling you how much better and longer Root Candles burn because of their unique tubular construction—

Now we would like you to see the proof of it right on your own altar.

Simply drop us a line requesting a full size sample —then burn it side by side of the candles you are now using.

The purer flame, the slower burning—possible because of the microscopic layer of insealed air embodied in Root Candles—will convince you that here is better candle value.

★

FOR BETTER CANDLES BUY ROOTS

Free sample to any church or institution

The A. I. ROOT CO., Medina, Ohio

"National Authorities on Beeswax"

Currente Calamo

his "emphatic protest." "Other Christian denominations and other faiths," he declares, "were not only guaranteed by the Polish constitution of 1921 and 1935 freedom of conscience and practice but actually enjoyed it." Mr. Warfield lived and worked in Poland himself from 1924 to 1941. As for Rzymowski's further implication that it is his puppett government which has introduced free education, Mr. Warfield cites interesting figures to the contrary: "As one who taught for a time in a Polish school I am well acquainted with her pre-war educational system. During twenty years of independence she established 28,722 free elementary schools for children between the ages of 7 and 14. In the year 1937-38, 4,851,000 children of all classes attended these public schools. In the same year there were 722 public, secondary (high) schools with 221,200 pupils, and 717 trade schools with 1,216 departments for special branches of industry. In the five State universities and two colleges of engineering the students paid only nominal fees for registration and examinations."

After that, even the Daily Worker staff should have some difficulty in crediting the reports of the Minister of Foreign Affairs.

Anent Louis Budenz

In any case The Daily Worker is having some difficulty. For instance in trying to maintain that Louis Budenz completely missed the point in his now well publicized repudiation of the Communist party—just to rejoin the Faith of his Fathers.

Elizabeth Gurley Flynn discusses

(Continued on page 71)

PASCAL
and his sister JACQUELINE

BY M. V. WOODGATE

$2.00

Blaise Pascal was for a while swept into the current of Jansenism and even wrote brilliantly in its defense. But his sincere religious spirit prompted his eventual and wholehearted submission to Holy Mother Church.

His sister Jacqueline is not so well known in the annals of history. She became a nun in the Jansenist convent of Port Royal, and there her life was hidden from the world.

Seldom has the mutual affection of brother and sister been so fruitful in spiritual attainment. For many years Jacqueline was her brother's spiritual guide. Both of them were strong, determined characters, each solicitous for the other's happiness. But their temperaments, talents, and preoccupations were most unlike.

Here we have a prodigy in the fields of mathematics and physics, who despised poetry; and his sister, with a precocious flair for verse-making, who found mathematics and science dry and uninteresting. However, this divergence of tastes did not weaken the bond of their mutual affection.

Their life together at home and their separate lives after Jacqueline's religious profession constitute the unusual story detailed in the most readable PASCAL AND HIS SISTER JACQUELINE.

B. Herder Book Company

15 and 17 SOUTH BROAD WAY ST. LOUIS 2, MO.

Three Saints for the Incredulous

by

ROBERT E. HOLLAND, S. J.

pictures by

LeROY H. APPLETON

Saint Gregory Thaumaturgus
Saint Paul the First Hermit
Saint Scholastica

The marvelous and the miraculous in the charming stories of these three Saints, leads to questions: What is Credulity? What puts a Strain upon it? How much of Strain can it bear? This is a Little Book on a Big Subject—a Thought Provoker for Everyone.

Pages: only 32—size: 6-1/8 x 9-3/8—on heavy, fine, prewar paper—bound in paper
Pictures in a second color

Published November 15th

Sixty cents a copy

AT ALL BOOKSELLERS

FORDHAM UNIVERSITY PRESS
441 E. FORDHAM ROAD NEW YORK 58, N. Y.
COLLEGE TEXTS GENERAL WORKS

We ask your patience: BEYOND THE ALTAR RAIL, New printing, new price ($1.00) will be ready in January.

the PRIEST

Vol. 1 DECEMBER, 1945 No. 12

Editorial Comment

Toddle and Step

That blessed color-blindness

FRANKIE ("We love you") Sinatra has emerged in a new role — protagonist of social justice. That is all to the good. We love you, too, Frankie, for this if not your crooning. It appears, however, that Frankie's efforts were of little avail out in Gary. He still lacks the savoir-faire for the solution of this kind of problem. Perhaps then his well intended effort may best be described, as someone described his recent movie, a "toddle in the right direction."

We hope, too, that this will be a salutary lesson: that not only Frankie but others will realize how far below the surface racial currents run; that not only Frankie but others will continue on undaunted, only enlightened; and that protagonists will rather stress fundamentals than waste time on trivia, or worse, stir up recriminations by tactless reprisals.

At least a waste of time, it seems to us, were the protests that led to the banning of *Uncle Tom's Cabin,* not in Memphis or Jackson or Richmond, mind you, but in Bridgeport and later in New Haven.

Strange Bedfellows

In Bridgeport, the CIO Negro Group, the Pastors' Association and the Communist Party (strange bedfellows!) objected to the play on the grounds that it "refreshed memories that tend to portray only the weaknesses of a racial minority, and holds up to ridicule people who in the early days of our country were unfortunately subjected to exposures that today would be considered atrocious."

But isn't it to the outstanding credit both of Negro and White that these exposures are recognized today as atrocious? The fallacy seems to be that such a censure hits not the persecutors but the persecuted and their champions. The weaknesses of a racial minority stand out pretty clearly in the opening chapters

of Exodus. Does Moses emerge as a pitiful figure who would be best left to oblivion? What about the Christian martyrs? Or any hero of a minority group who sought to make oppression bitter to the oppressor, from Moses down to the least significant member of the underground in this last war, who . . .

With dauntless breast
The little tyrant of his fields withstood.

Nor has even Chaucer, whom we thought safe in his winding sheet, escaped the argus-eyed CIO. The Teachers Union, Local 555, has recently demanded that the Canterbury Tales be banned from New York schools. Chaucer, hard pressed to make a rime, coupled "Jewerye" with "vileynye" and has just got caught at it.

Where Draw the Line?

One would expect these champions, first of all, to single out the *Merchant of Venice* and then perhaps — if modern kids ever see the text—Marlowe's *Jew of Malta*, which is far worse. And then? Really, who can draw the line? True that such things can raise up the bogie of anti-Semitism — anything can — or the spectre of anti-Catholicism or Jim-Crowism. But the remedy lies on a much deeper level. If the cause of interracial justice is so weak as this, surely it is a lost cause. Personally we don't think it is.

In defense of our optimism we would like to cite the following case. Not a toddle but a great firm step in the right direction is the only way we can describe the progress towards interracial Justice made at the Reitz Memorial High School in Evansville, Indiana.

Evansville is located on the banks of the Ohio directly opposite the "ole Kentucky" shore. Many of its citizens come from Kentucky, others share for better or for worse traditional Southern attitudes, including the Southern attitude towards segregation — which brings us a bit closer to the point.

The public schools of Evansville, out of deference to the sentiments of so many of its citizens have never accepted a colored student. Neither had the Catholic schools until 1944. That fateful summer, as St. John's colored grammer school graduated its first class, the word got round, grapevine fashion, that Reitz Memorial High School was going to admit Negroes.

Beautiful Ohio

It seems there was quite a hub-bub out on the banks of the beautiful Ohio. Not even the thick mantle of summer heat could lay it.

"Evansville is too far South for this sort of thing," cried the Nervous Nellies. To which Rt. Rev. Msgr. Frederic Ketter, president, and Rev. Patrick Kilfoil, superintendent, answered: "Moral principles are not regulated according to geographical position."

"The colored children can go to London [colored] High School." Ah, but then so can the white Catholic children go to white public schools! "The Most Reverend Bishop can no more say 'Eight grades and no farther' when it comes to the religious education of a Catholic whose skin is colored, than he can to a Catholic whose skin is white. . . . 'God wills that *all* men be saved and come to the *knowledge* of the truth.'"

No matter if other schools in the city do not accept colored students. They are not *Catholic*. "We are not concerned with what other schools do. We are definitely concerned with having our school do what is right."

Pius XII, therefore, had only reaffirmed the traditional teaching of the Church and applied it *ad hoc* when he wrote: "We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you in the United States; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare."

Happy Ending

A happy ending, too, to this story: The "abundance of heavenly blessing" and the "fruitful success" descended on Reitz Memorial. Not all at once, by any means. Important victories are not won thus. Father Kilfoil must have spent days soothing irate parents, and nights worrying about his enrollment—or wondering, even, if he would have any. All the old canards were dragged out and dusted off till they shone malevolently. The staff itself expected a 50% drop in attendance; but they hung on grimly.

What ultimately turned the tide, this and the grace of God working on wills that were fundamentally good, was the publication and wholesale circulation of a pamphlet presenting the case for integral Catholicism. Printed in letter form, it was sent to the parents of all Reitz students and distributed to parishioners of the eleven Catholic churches of the city.

Came opening day, 1944; the enrollment had increased by 85. Came opening day 1945 after a full year's experience; the enrollment had increased by 97, to an all time high of more than a thousand students.

Congratulations are due all round — to Msgr. Ketter, to Father Kilfoil, to the Catholic citizens of Evansville, to the Brothers of the Holy Cross in charge of the boys, to the Sisters of Providence in charge of the girls. The colored children have given a good account of themselves; the white children have been co-operative and kind. Have you ever noticed, by the way, that children are color-blind? It

is their parents who teach them to distinguish black from white.

The Pure Gospel

So once again—stress that—the Church has won out over human prejudice and passion; the pure gospel, over the conceits of men. Race prejudice is no part of our heritage. The Church is catholic, universal in time and space. It took its rise among the Jews, sought its first "converts" among an alien people. It civilized the bloody sweating brutes who overran its ordered Roman world. From the beginning it has cast its nets over the globe, sending Patrick to Ireland, Augustine to England, Boniface to Germany; dispatching its swift couriers: Franciscans, Maryknollers, Dominicans, Jesuits, Home Missioners, Josephites, Sulpicians (How many orders, congregations, societies are there?), Picpus Fathers, Columban Missioners . . . so the stirring litany runs.

Only a short while ago the Fathers of the Divine Word, fulfilling their appointed task celebrated the Silver Jubilee of the founding of St. Augustine's Seminary. Twenty-five years ago, the wise ones of this world said that it wouldn't work; that it was doomed to failure of necessity. Yet Father Eckert, who heard the gloomy forebodings then expressed, writes today of its manifest accomplishments: "It was truly God's work." Twenty Negro priests have come forth from its halls; others, not *electi*, have taken their rightful place in leading their people. Truly it was "God's work." More things are wrought by one Negro priest (complete with church and school) than this world dreams of.

A Qualification

Yet, we are sorry to say, we have in a sense only hit the high spots. We do not by any means propose that a city in the South should open its schools to Negroes *now;* or that Negro priests should immediately begin to staff white churches. The South simply is not ready for it. The sickness is of long duration, an attempted sudden cure will only kill the patient; and here, therefore, we disagree with a few of our fellow Catholics, who, in our humble opinion, are a bit too ready to force issues. Years of progress can be undone in a trice. *Non tali auxilio nec defensoribus istis tempus eget.*

Backward People!

The natives of Java are causing the Allies no end of embarrassment by demanding a share of those Four Freedoms that they have heard so much about. How much pleasanter things would be if backward peoples wouldn't act so forward. —Howard Brubaker in **The New Yorker,** Oct. 1945.

What Do We Want in Spain?

What we don't want is clearer

William Henry Chamberlin

WHAT the United States Government does not want in Spain is much clearer than what it wants, or can reasonably hope to get, under present conditions. It is out to eliminate the present government headed by General Francisco Franco with apparently no clear idea of what is to replace it. The Potsdam Declaration of the Big Three, reflecting in this point as in others the predominant influence of the Soviet dictator, Josef Stalin, contains the following phrase:

"The three Governments feel bound, however, to make it clear that they for their part would not favor any application for membership put forward by the present Spanish Government, which, having been founded with the support of Axis Powers, does not, in view of its origins, its nature, its record and its close association with the aggressor states, possess the qualifications necessary to justify such membership."

Subsequently the State Department released the text of a letter which the late President Roosevelt sent to Ambassador Norman Armour, when the latter was taking up his post in Madrid. The letter contained strong expressions of disapproval of the Franco Government. A mass meeting which was recently held in New York, composed of sympathizers with republican Spain, many of whom were also, judging from their writings and speeches, strong sympathizers with Communist Russia, demanded the removal of Franco.

War Criminal

The meeting was addressed by a Soviet official, Nicholas Novikov, who contributed the suggestion that Franco be tried as a "war criminal." The reasons for Soviet hostility to the Spanish ruler are obvious and well known. The victory of the nationalist forces, with German and Italian aid, in the Spanish civil war, was a military and diplomatic defeat for the Soviet Union.

For Soviet intervention on the side of the Republicans was as pronounced as German and Italian intervention on the side of the nationalists. The civil war would have been considerably shortened if it had not been for Soviet tanks and airplanes and for the activity of the "international brigades," which were largely, although not entirely, recruited and transported with

---

The author, a non-Catholic, spent many years in Europe as correspondent of The Christian Science Monitor.

the aid of Communist parties throughout Europe.

Present conditions in Poland and Rumania, Bulgaria and Yugoslavia afford an idea of what might well have happened in Spain if a government with strong Soviet military and diplomatic support had emerged as the victor in the Spanish civil war. Moscow would have pulled all the strings and would have acquired a western outlet on the Mediterranean. How welcome this would have been to Great Britain is evident from the indignant negation which Molotov's suggestion for Soviet mandates in Tripolitania and Eritrea aroused at the London Conference. A Russia entrenched in Spain would be a far more formidable threat to British communications in the Mediterranean than a Russia which merely possessed mandatory rights in two barren former Italian colonies. As I shall presently show, America could also not remain intelligently indifferent to such a development.

Spanish History

These considerations should indicate that the framing of a proper American policy toward Spain is far more complicated, both politically and morally, than is assumed by those who believe that it is merely a matter of turning out a wicked dictator and substituting a democratic regime somewhat similar to our own.

The Spanish civil war can only be fairly judged with some reference to Spanish history, institutions and psychological traits. Spain has made great and distinctive contributions to European culture and civilization. Individual Spaniards are often among the most likable, humane, mellow and cultured human beings.

But orderly self-government has not been a Spanish gift. Orderly self-government rests on two principles which have never been firmly imbedded in the Spanish temperament. The first of these is that the minority should accept the decision of the majority in free and honest elections. The second is that the minority shall feel confidence that it will not be oppressed in its inalienable rights by a victorious majority.

The Spanish civil war began as an uprising of the more conservative against the more radical forces in Spanish political life, motivated by what the rebels considered intolerable oppression in their religious, social and personal life. It is generally forgotten, but is nevertheless true, that a similar uprising of the Left against the Right, took place in 1934. At that time a conservative government was in power as a result of a legal election; the radicals refused to abide by the result of that election, and tried unsuccessfully to alter it by means of a *coup d'etat*.

In view of this circumstance

and in the light of the long record of pronunciamentos and changes by violence in Spanish history it is not altogether surprising that there was an effort to overturn the Leftist Popular Front government which came into power in 1936, especially as its first months of office were marked by many acts of irregular violence, assassination and intimidation, which the government could not or would not suppress.

The Primate of Spain

The Most Rev. Enrique Pla y Deniel, Archbishop of Toledo and Primate of Spain, in a pastoral letter of last September, characterized the Spanish civil war as a "true crusade," for "twelve bishops and many thousands of priests, monks and nuns were killed, and thousands of churches were burned and destroyed." At the same time the Primate declared:

"We have never defended nor will we defend any totalitarian conception. We have always supported Church independence from all political regimes."

The Primate employed the following argument:

"The victors in the World War have condemned, as did the Roman Pontiff, the persecution of Jews for religious reasons. In Spain, in 1936, there was a tremendous persecution of Catholics, and the avowed intention was to destroy the Church. Should not the Spanish Crusade, therefore, be regarded as legitimate, as much according to the doctrine of the great Doctors of the Church as according to the principles of the Atlantic Charter, which propounds religious liberty?"

Hope for Freedom

Any candid study of the sad record of the civil war would recognize that there were grim excesses on both sides. The regime that grew out of this struggle, with its atrocities and revengeful memories, was and is a hard regime. American public opinion, Catholic and non-Catholic alike, would welcome the evolution of a governmental system in Spain, as everywhere, which would safeguard both freedom of religion and all human and civil liberties.

But such an evolution will not take place as a result of any rash step from outside that would irresponsibly promote a revival of the civil war which the majority of Spaniards, apart from fanatical partisans, remember with fear and horror. Nor would liberty of any kind, political or economic, personal or civil, be advanced by the creation in Spain of the type of government which we have seen in action all over Eastern Europe, a Soviet satellite regime in which all the strategic posts are held by Communists.

It would indeed be ironical if at the very time when Mr. Byrnes has properly refused recognition to the utterly undemocratic Communist-domi-

nated government in Bulgaria, which rules by terror, by executions and concentration camps, one-sided pressure against Spain, exercised with no safeguards against the emergence of Communist domination, should produce a similar government there.

The authoritarian rule of Franco is different from democratic self-government, as practiced in the United States, Great Britain, Canada and Sweden. But, despite Communist-inspired bedtime scare stories of "plots against the peace," emanating from Spain, the present type of dictatorship in Spain represents no threat to the American way of life. It has no dreams of foreign conquest, no network of international subversive agencies.

A Communist Funnel

A government in Spain on the East European model, nominally democratic but actually controlled by Moscow from top to bottom, with veteran agents of the Communist International installed in control of the police and of propaganda, would be something to cause legitimate concern. For such a Spain would be a cog in a gigantic totalitarian conspiracy. It would be a natural and inevitable source from which Communist propaganda would be funneled into the countries of Latin America.

We can already see in Cuba and Mexico an effective pattern of such infiltration. As is pointed out in a recent instructive article by R. Hart Phillips in *The American Mercury*, the Confederation of Cuban Workers, under the direction of Lazaro Pena, is Communist-controlled and wields extensive political and economic power. Lombardo Toledano, the most influential labor leader in Mexico and head of an international movement of Latin American workers, has also maintained a consistent record of echoing the Moscow "Party line" in his public statements and policies. He works in close contact with Ludwig Renn, Andre Simone and other international Communists, who have found in Mexico a strategic base of operations.

It is easy to imagine how much Communist intrigues throughout Latin America would be facilitated if Spain should become a firm Communist base. One could anticipate a vast influx of Communist agents, Spanish and non-Spanish, all provided with Spanish passports and ostensibly carrying on various innocent professions and activities.

Giral No Communist

A Spanish "government-in-exile" was recently organized in Mexico under the leadership of Jose Giral, who held the office of Prime Minister in Spain for a short time in 1936. Giral and his associates are not Communists. They represent the moderate wing of the Spanish emigration.

However, they have not united the representatives of the Span-

ish emigrant groups, and the degree of support they may command in Spain is doubtful. The influential group of Spanish emigrants represented by Juan Negrin and Alvarez del Vayo, a group which favors collaboration with the Communists, is not directly represented in the government-in-exile and seems to be giving it very lukewarm support.

Discretion on All Sides

An intelligent and constructive American policy toward Spain would be to work discreetly and realistically for broadening and liberalization of the government of that country, for amnesty for political prisoners, for healing of the wounds left by the civil war, for promotion of economic recovery. It would be unwise, in my judgment, for American Catholics to take an attitude of passionate partisanship for Franco, to give even the impression of associating a universal faith with the fortunes of a very human dictator. It may be that Franco himself regards his regime as transitional and will step out in favor of a government which is not so directly associated with the harsh memories of the civil war.

At the same time it would seem equally unwise for genuine American liberals (as distinguished from Communists and fellow-travellers) to become so obsessed with the idea of the unique villainy of Franco as to overlook the very real danger that a purely negative American policy toward Spain may lead to the triumph of the kind of synthetic Moscow-inspired totalitarianism so prevalent in Eastern Europe. Such a development would serve neither human freedom nor any rationally conceived American interest.

Don't Priests Take Too Much For Granted?

If the priest assumes that all non-Catholic young people have the same viewpoint as have the Catholics, he is greatly mistaken. Not long ago two students at Beloit College, Beloit, Wisconsin, in order to gather data for a graduation thesis, conducted a survey among the students on the subject of Religious Beliefs, the Church, etc.

To the question, "What is the nature of God?" typical answers were: "Your God is what you make Him—art, music, money, clothes," and "He has forgotten all about us."

To the question, "What is your concept of Heaven?" a very large number denied its existence altogether, while 25% of all answering the questionnaire checked the suggested answer "the greatest happiness on earth." Of course, the greater number rejected even the idea of hell, and believed it to be merely a threat directed against people by the churches.

Luther and His Tradition

Lon Francis

Answer to fourth chapter in Protestant symposium

ABDEL ROSS WENTZ writes the *fourth* article for the *Symposium on Protestantism* issued by the "Commission on Courses of Study" of the Methodist Church. He selects as his theme *Luther and His Tradition.*

Abdel Ross Wentz has been professor at Gettysbury College and Seminary since 1909, and became the President of the Seminary in 1940. He is the author of a book entitled *The Lutheran Church in American History,* and has been Treasurer of the American Association of Theological Schools since 1936.

Dr. Wentz starts his article by observing that two common mistakes are made in approaching the subject of the Reformation. The first mistake is that "Luther's movement was merely a turning back of the course of history for a thousand years to the purity of the primitive age;" and the other is that the success of the Lutheran Reformation is to be accounted for by the "heroic qualities of Martin Luther, his own giant stature and his own mighty achievements."

Dr. Wentz believes that the Reformation "was the logical outcome of the centuries, the continuation of the deepest and most vital elements in the Christian piety of the past."

During the Middle Ages, Dr. Wentz believes, "the grace of God disappeared under a vast ecclesiastical mechanism of salvation by ceremonial good works." While, according to him, most members of the Church were given to that sort of religious practice, there was "a stream of deep, quiet, evangelical piety, usually set in a framework of superstition, and often hidden from general view, but flowing along from generation to generation in obscure, but saintly souls, who felt the utter inefficiency of their own good works, and for their comfort and satisfaction went back to the grace of God in Christ Jesus."

Dr. Wentz holds that the Lutheran Reformation was "the emerging of this hidden stream of genuine Christian piety upon the plain of general history. . . . It was the expression in terms of the sixteenth century of a vital policy that had been continuous since Apostolic times, the flaming up of an unquenchable spark of divine truth that had smouldered for generations under the institutionalism and sacramentalism of the Orthodox Roman Churches. The Reformation was the Anglo-Saxon expression of that timely truth of the Christian gospel which had already administered so abundantly to Jews and Greeks and Romans."

Like many other apologists for

the Reformation in Germany and England, Dr. Wentz understands neither Catholic teaching nor the philosophy of Catholic practice. At no time in her long history has the Catholic Church taught that salvation is attainable by the performance of natural good works or by ceremonial observances. The externals of religion are nothing more than the clothing with which vital religious truths are garbed.

Internal Religion

We hear time and again that Catholics are attracted to their Church today, as in the Middle Ages, by the external liturgy of the Mass, or of other ecclesiastical functions. The fact is that nine-tenths of all Catholics prefer to attend a low Mass, whose liturgy, though sublime, is bereft of external solemnity. We wonder if Dr. Wentz ever saw a Catholic church crowded with people in silent worship. It is a most common and inspiring spectacle. Several Protestant chaplains at one of our soldier-training bases, individually unable to bring the boys out to their religious services, decided on a united service. But that also failed to attract the boys. In conference mutually, they sought to determine the real reason why Protestant services were so poorly attended while throngs filled the chapel at the Catholic services. They agreed that it must be the Mass which attracts the Catholic boys, and one of them proposed that the Protestant chaplains introduce the Mass. Now if they had done so, *they would have had a purely external ceremony* with no truth behind it, and therefore with no heart in it. Such they believe the Mass and other religious functions of the Middle Ages, or of any age in the Catholic tradition, to have been.

At a camp near San Francisco another Protestant chaplain asked a Catholic chaplain what it was that attracted the boys to his services, and volunteered the notion that it might be the confessional. He actually asked the Catholic priest whether he thought it would be a good thing for him, the Protestant chaplain, to introduce the confessional. Let us suppose that he had done so. His would have been an "empty ceremony," while the seemingly simple religious act in which the priest and a lone individual participated was no less important and no less effectual than that which took place between Christ and Magdalene or the penitent thief.

Rev. Dr. John Lyon (Presbyterian) of Glen Falls, New York, said from the pulpit in October, 1929:

> You can scarcely pick up a single religious publication today without reading that some sect or denomination has *restored* some beautiful form of worship. People are beginning to realize more and more that only through worship can the human soul be attuned to God.

Yes, Protestantism is intro-

ducing today the things which the Reformation originally abolished, the things which were most frequently denounced as an excuse for the Reformation.

Speaking on the importance of Middle Age religious worship, which was discarded by the Reformation, Dr. H. C. Phillips, of Cleveland, speaking in Riverside Church, New York, only a few months ago (1945) said:

"Whatever might be said against the Middle Ages, it was the age of Christendom. Its culture was unified, integrated, meaningful, God was the center of it."

A Misnomer?

Dr. Wentz believes that it was a great mistake to name Luther's revolt after himself: "It is clear that 'Lutheran' is a very inadequate name to give to a movement that is not limited to a person or an era." He believes that the word "Protestant" was also an unhappy selection to designate a movement that "in essence was not protest, but affirmation." He believes the name should have been "Evangelical," because the movement "stands in lineal continuity of the best Apostolic succession through all Christian ages."

But Protestantism has, from the beginning, been a "protesting" religion, and never so much as in our own time. More anti-Catholicism than Lutheranism is taught in Lutheran schools today. At least twice a year every Lutheran minister is expected to denounce the Catholic religion—on *Reformation Sunday* (our feast of Christ the King), and on *Confirmation Day* (Palm Sunday).

Lutheran periodicals today contain more of anti-Catholicism than they do of pro-Protestantism.

Only the Catholic Church is evangelical. It alone stands for and practices unitedly all the things prescribed by the *Evangelists* — the commissions given to the Apostles at the Last Supper, on Resurrection Day, on Ascension Day; the doctrine of the Evangelists concerning marriage, divorce, the authority of the Church, etc.

Dr. Wentz thinks Luther was "the greatest Christian personality between St. Paul and our day with the possible exception of St. Augustine." But St. Augustine believed in the Mass, in the priesthood, in the need of good works under the influence of faith.

The Doctor also believes that there would have been a reform movement whether Luther had led it or not. As a matter of fact Luther was merely a tool of ambitious princes who sought more political power. Luther led the revolt reluctantly, and the definite break from Rome did not occur until seventeen years after he attacked the abuses in connection with Indulgences.

The Communist movement was allegedly started to correct abuses in the capitalistic world,

but does Dr. Wentz hold that Communism is, in all respects, praiseworthy? Hitler started a big national movement and in two years was idolized as a God. He even founded a new religion: that of the "German Christians." Was Nazism, therefore, right?

Everyone should know that the Church, which is *divine* in its *character*, is *human* in its *membership;* that because it was to embrace all nations and every class of people in every nation, abuses were to be expected even as they existed during the lifetime of the Apostles. But the reformation of these abuses could be best made, as they have been made at different times in the Church's life, from within. He is certainly totally blinded by prejudice, who does not see that the *so-called* Reformation, started by man from without, instead of by God from within, has not only broken the unity of Christendom, but thrown the entire non-Catholic world into absolute confusion.

Which among the twenty-two branches of Lutheranism in the United States would Luther today recognize as his own? The clergy of some Lutheran Synods will not even fraternize with those of another Synod.

Dr. Wentz believes that the rising tide of nationalism would have provoked a Reformation. It actually did provoke Luther's Reformation, but not for any religious reason whatsoever. He believes that the "growing power of the common people—a social revolution—would have provoked a Reformation." That is also likely, but again not for any religious or moral reason. Nationalist movements have more frequently attacked than improved religions, as we have witnessed them in several countries during our own generation.

Dr. Wentz, as every other defender of the Reformation, praises the "private judgment" liberty granted under the reform movement. No unprejudiced scholar could defend the private judgment theory in any field, whether in mathematics, or geography, or history, or science, and particularly not in the field of religion, where God Himself definitely settled what is to be believed and done. Even the Bible needs a court for its protection against the private judgment theory. Private judgment has torn it to pieces, and made it defend thousands of contradictory teachings.

Those Abuses

There were plenty of abuses in the early sixteenth century, but Luther did not correct them, as he himself and many of his close associates frankly admit in their own writings. They were corrected later by the old Church herself at the Council of Trent. It would be as unfair to attribute those abuses to the Catholic Church as it would be to attribute all the flagrant abuses of our day in so-called Protestant countries to Protestantism. Immor-

ality, dishonesty, lying propaganda, legalized adultery, fraternization of Protestant leaders with atheistic organizations did not exist during the Middle Ages in one-tenth the proportion they exist in our day.

The very best answer to all defenders of the Reformation is the conversion from Protestantism to Catholicism of men possessed of clearer minds than that of Luther, and for the very reasons usually alleged for the apostasy of Luther. Cardinal Newman, for instance, adduces the same reason for his break with Protestantism in favor of the Catholic Church which Luther gave for his break from Catholicism—the desire to return to the pure gospel. Thousands of scholars of unquestioned character and sincerity have exchanged Protestantism for Catholicism, while few Catholic scholars, distinguished for their piety and humility, ever exchanged Catholicism for Protestantism.

Make a Circuit

Back in the year 1853, Cardinal Wiseman, in an address on the Papacy, referred to the fact that the world received the mariner's compass from a Pope. A few days later, a reader of the London **Gazette** referred to the Cardinal's ignorance by quoting him the 13th verse of the 28th chapter of the Acts of the Apostles, which reads: "And from thence [Syracuse] we fetched a compass and came to Rhegium" (Acts XXVIII, 13).

"If," wrote the correspondent, "the compass had not been at Syracuse, how could they have fetched it?"

Thereupon a Catholic wrote the **Gazette** that the Cardinal's critic should have carried his investigation farther back in history. He would have found in the 4th Book of Kings, Chapter 3, Verse 9, these words: "The king of Israel went and the king of Juda, and the king of Edom; and they fetched a compass of seven days' journey." And farther back in history the Cardinal's critic would find in the Second Kings (V, 23) these words: "And when David inquired of the Lord, he said: 'Thou shall not go up, but fetch a compass behind them.'"

Well, the simple answer is that "to fetch a compass" meant to "make a circuit."

All the Truth . . .

Washington ministers, chaplains and other speakers cited the cataclysmic developments preceding the war's end as a challenge to humanity to "win the peace," or face annihilation at church services yesterday.—From the **Washington Post**.

"Food" for Thought

Synthetics not what we think they are

Henry Retzek

"THEY shall eat and shall not be filled," said the prophet Osee (iv, 10). And, with due apologies to the prophet, this is literally true today.

Almost every mouthful of food we eat has been tampered with by someone. It is decidedly not to our advantage, our physical well-being. As a result we eat and our bodily needs are not satisfied, no matter how sumptuous the spread. Our food is being robbed of its life's essentials.

Big words?—maybe, but easy to prove. Some of that compliant acceptance of food, all food, without questioning must change if we wish to survive.

Worst Offenders

Of those responsible a few can plead 'not guilty' on the grounds of ignorance. But for the worst offenders, the commercial food processors, this alibi is out. They may trumpet to the world the sums expended for 'research.' Their dominant motivation is profit and more profit with our well-being the least considered. Their escape to date from just retribution rests on two facts: our ignorance and the fact that their sins as sins of omission are not readily detected. Their deliberate deprivation of life's essentials from the food they process only gradually manifests its bad effects. Like the feeding of poison in small doses, their abstractions will do the same evil work. Few, even among doctors, are capable of attributing the eventual effects to the true causes. That is their escape and to maintain this they work hard in denials, recriminations and even smear tactics.

Suppression

Nutritional research is an extremely recent science. Discoveries are being suppressed in some circles. Only a few independent individuals are beginning to make known the crimes that are being perpetrated on the people right now. It is so recent, in fact, that medical schools may need another 50 years before it will appear in their curriculum. In the meanwhile the old adage of "God helps those that help themselves" is very pertinent for us today.

Indications, in the light of this, point to a needed revision in the concept of disease. This does not imply a denial of germs and bacteria as disease provocative. Day in and day out these germs are our constant companions. Why is it that they hit

---

Father Retzek of West Union, Minn., is an authority on foods and soil conservation, in fact a model country pastor, who has pioneered in rural life. This article, by the way, is being reprinted and distributed by the Lee Foundation.

us hard every so often? "Because of lowered resistance" is the mainstay answer. This too needs revision and additions.

Our body is a miracle machine of chemical integration. For elaborate details one may read Alexis Carrel's, "Man The Unknown." Even our psychic faculties are dependent on this integration as long as we are in body. Take sound, take sight, take that fractional protoplasmic compound that can originate another body as a soul carrier.

"Dust thou art" is no mere figure of speech. From the earth, the soil, comes most of the basic raw material that eventuates in those complicated chemical body compounds. The sun and the atmosphere add to this, but these are suppliers more of energy and bulk than the fractionally small essentials. The union among all is cooperative and close. The closer we stay with the "NATURAL" the better we prosper physically. This table shows the close relationship between our body, the plant, and the soil.

	Items	Human Body	Plant	Soil
Supplied by Atmosphere	Oxygen	66.00 %	42.90 %	47.30 %
	Carbon	17.50	44.30	.19
	Hydrogen	10.20	6.10	.22
	Nitrogen	2.40	1.62	
The Soil supplies	Calcium	1.60	.62	3.47
	Phosphorus	.90	.56	.12
	Potassium	.40	1.68	2.46
	Sodium	.30	.43	
	Chlorine	.30	.22	.06
	Sulphur	.20	.37	.12
	Magnesium	.05	.38	2.24
	Iron	.004	.04	4.50
	Iodine	trace	trace	
	Fluorine	trace	trace	.10
	Manganese	trace	trace	.08
	Silicon	?	0.-3.0	22.74

(Dr. Wm. A. Albrecht—Missouri University Dept. of Soils.)

But here is a worthwhile fact —no single element is used in its raw form. Every substance is subjected to an intense processing with other substances Energized by the sun, the plant comes forth from the soil, a miracle of complex chemical compounds. It is made to live by living soil micro-organisms. These possess the ability to take dead, inorganic matter and change it into forms that eventuate as organic constituents absorbable by the plants, without loss of their chemical characteristics. And again literally true—"And to dust thou shalt return"!

In these natural products all life-giving essentials are present. Man has not been able to duplicate their bio-chemical compounds—no matter what he may claim in his arrogance. Beware of synthetics! They are not what we think they are.

According to our table, 95% is derived from the sun and atmosphere. This acts as a carrier for the minute fractional essentials originating in the contributions, of less than 5%, from the soil. These essences are so concentrated that their ultimate use by the body demands their dispersion in that great mass of bulk. Leisurely our digestive system extracts what it needs if there; and then evacuates the carrier, the bulk.

All and everything necessary for health and well-being has been provided by Divine Providence. And so it would be if man, as usual, did not interfere. He it is, either in stupidity or greed, that extracts from food the essentials urgently needed by the body. With a lack of full supply the body cannot function properly. There will occur breakdowns in some of the intricate, intergeared bodily activities. (Why suggest birth control when the fertility factors are disappearing rapidly?) Here there is no need of the "germ" concept of disease.

Beriberi, pellagra, scurvy, are climatic manifestations of malnutrition, in plain English — a protracted deprivation of certain food essentials. Men died by the thousands from beriberi until someone found out the "why." Natural brown rice is "processed" by polishing. But polishing the rice extracts the life essentials carried in the hull and the other discarded fractions. When someone gave the sufferers extracts made from the 'discards' many of them recovered. The same with pellagra. This hits hard down south. Feed the sufferers with certain food concentrates and they begin to recover.

These starvation diseases are climatic manifestations. When did they begin? What about the innumerable intermediate stages before they reached this terrible bodily breakdown?

Hidden Hunger

Clinical nutritionists insist that the majority of us, today, are suffering in varying degrees from this same malnutrition—hidden hunger. In one test, covering the whole economic range, only 2 out of 2511 were found receiving the essentials necessary for optimum well-being. Starvation in the midst of plenty?

As individuals, upon analyses, we can corroborate our own intermittent or chronic lack of well-being. Doctors cannot help. They themselves are victims.

Three basic causes could be listed as responsible for this terrible condition. They are:

1. Depletion of soils by abuse of the land. Quality is becoming

and unknown factor. (The writer has written an entire book on this point alone.)

2. Methods of food processors guided by the "profit" motive alone.

3. The cooks! Many of them mean well. But as children of the times, in their preparation of food, they just about finish what the other two have allowed to survive.

In a digest article of this type, all three points cannot be covered. But to prove our assertion we need single out only one of the "foods" and briefly cover even this.

Classic Example

Flour is a classic example of how God-given food can be abused, while the abusers, deliberate in their action, escape just retribution because of our ignorance. At the same time this brief synopsis will help explain why the Church is so solicitous about choosing flour for hosts. 99% of the flour on the market today is made from wheat—but it is not wheat flour. (This is no mere play on words.) The preparation of flour from wheat rests almost exclusively in the hands of a few big companies.

What happens to the wheat when it enters the mill?

The profit factor demands spoilage prevention, and methods developed are attuned to this one end. It is not the value of the food that counts. Cleverly, companies achieve a final product that will last a long time—almost indefinitely. This is produced, however, at a terrible price to the ultimate consumer, not only in money, but in health.

Good food cannot last indefinitely—it has a relatively short span of life. Its entire structural makeup is living matter and dynamic, its inner action is continuous.

Wheat entering the mill is stripped of everything but its inner kernel core. The finished product: "The principal constituent of the endosperm of wheat, and hence of *flour*, in point of quantity is *starch*."

The millers themselves blandly admit "some" loss in this abstraction. And then proceed to minimize the loss with many "weasel" words!

We have seen that such "abstractions" from the rice grain caused beriberi with its unnumbered deaths. What about the flour we get? It is positively just as bad and dangerous!

Positive Deprivation

At the end of this article there will be found a *partial* list of these abstractions. A study of this will show that these abstractions have been made to the point of positive deprivation of essential food needs for the body.

The first item that went 'out' was the wheat germ. Its rich natural oils would make the flour rancid in a short period of time. However, you can buy this same wheat germ separatedly at a fancy price, and the package will tell you of its vital need in

human nutrition. All other abstractions are sold as feed supplements to farmers for their live stock. With the soils depleted, farmers must buy these to keep animals at a fair margin of health. Did you buy "bran" as a breakfast cereal? Some of that comes from the flour in the bread you eat.

Bleaching

Since all flour is subjected to a final bleaching process with a gas, nitrous oxide, even poor wheat can be made to look like good wheat. That the residue is harmful does not phase the processors.

With righteous indignation making itself felt, the milling companies now make a concession. This they call "enriching" the flour. After abstracting almost everything of value they now put back 3, at most 4, of the vitamins. Even this addition is a "synthetic" and not a natural product. Some are worrying already that these synthetics will be more harmful than their absence—and they are right!

A Joke?

The joke of our days is this: in order to live we pay out good money for lifeless foods — and then pay extra money to get the food concentrates, that were abstracted, to supplement the original robbery. To top it off there is a real racket developing in the field of "synthetic" vitamins. No man can imitate God successfully. Synthetics are imitations. If you buy—buy natural vitamins; these are food concentrates.

Following is a partial listing made from the various analytical tables to be found in C. H. Bailey — "Constituents of Wheat and Wheat Products," Reinhold, 1944.

Page	Item	WHEAT	Wheat Germ	FLOUR
100	Albumin N.	3.10 %		1.91 %
161	Starch	50.13 to 52.08		76.20
167	Sugars			
	Pentosans	4.54		
	Sucrose	0.33		0 0.101
185	Fat Contents	Bran		1.99
	(lipoid %)	4.99	10.31 %	0
198	Lipoids	3.16	15.24	1.29
204	Ergosterol		1.20 mg.	0.082 mg
	VITAMINS			
291	Thiamine mg. per lb.	2.28	10.40	.31
303	Riboflavin mg./g.	2.65	11.35	2.65

Page	Item	WHEAT	Wheat Germ	FLOUR
305	Nicotinic Acid mg. per lb.	6.0	24.10	1.60
311	Pyridoxine mg./g.	4.6	9.60	2.20
312	Pantothenic Acid mg./g.	9.1-17.5	9.60	5.70
313	Choline	1.01	4.36	0.57
316	Oil %	1.01	4.36	0.83
316	Tocopherol (Fertility Factor)	0.91	15.84	0.03
215	Minerals (mg./per 100 g.)			
	Potassium	460		135
	Sodium	6		3
	Calcium	138		20
	Magnesium	176		28
	Phosphorus	301		116
	Sulphur	175		133
	Arsenic	.28		.001
	Boron	.28		.05
	Chlorine	110.		59.
	Cobalt	.01		.008
	Copper	1.7		.14
	Manganase	3.7		.7
	Titanium	.08		0
	Zinc	10.		4.
	Silicon	6.		0.5
	Nickel	3.5		0.13

A Question of Prudence

In the letter referred to elsewhere in these pages, written by the late President Roosevelt and recently released to the public by Under Secretary Dean Acheson of the State Department, the late President declares that we cannot have friendly relations with a nation that, "having patterned itself along totalitarian lines . . . is naturally the subject of distrust by a great many American citizens." The argument is not without merit, but we question Mr. Acheson's prudence in making public this document at this critical stage in our relations with Soviet Russia.—**America,** October 6, 1945.

Corpse in the Church Case

Kenneth R. O'Brien
Daniel E. O'Brien

When having a funeral was a crime

IT WAS on the eleventh day of November, 1842, that Municipality No. 1 of the City of New Orleans issued the warrant against Father Bernard Permoli of St. Augustin's Roman Catholic Church of that city.

Strange Crime

But adequately to judge the moral culpability of the priest in respect to the strange crime with which he was charged, one must start, historically, with the twenty-fifth of April, 1793, the date when the Diocese of Saint Louis of New Orleans was erected. Perhaps one might have to carry the investigations farther back to the period before 1763 when the French held Louisiana as a colony. The territorial jurisdiction of the diocese was quite extensive. It comprised the ancient Louisiana Purchase, and East and West Florida, being bounded on the north by the Canadian line, on the west by the Rocky Mountains and the Rio Perdito, on the east by the Diocese of Baltimore, and on the south by the diocese of Linares, in Mexico, and the Archdiocese of Durango, also in Old Mexico. All this territory was at the time of the consecration of the first bishop of Saint Louis of New Orleans part of Spain, having been ceded by France in 1763.

The St. Louis parish church, raised to the dignity of a cathedral, had been given by Don Andres Almonaster y Roxas. The king of Spain claimed for himself the right of naming the bishop for the new see. He also decreed that Don Almonaster was privileged to occupy the most prominent seat in the church, second only to that of the viceregal patron, the intendant of the province, and to receive the kiss of peace during the Mass. Don Almonaster died in 1798 and was buried under the altar of the Sacred Heart.

By the Treaty of San Ildefonse, the Spanish King on October 7, 1800, engaged to retrocede Louisiana to the French Republic. On April 30, 1803, without waiting for the actual transfer of the province, Napoleon Bonaparte, by the Treaty of Paris, sold Louisiana to the United States.

The consecration of Reverend Anthony Blanc, native of France, as the fifth bishop of New Orleans on November 22, 1835,

---

The Reverend Kenneth R. O'Brien, a priest of the Archdiocese of Los Angeles, is ably abetted by his father, Daniel E. O'Brien, a prominent attorney in the same city.

brought into the picture a cleric who was to take a leading part in our story. His episcopal jurisdiction extended over the States of Louisiana and Mississippi, and over Texas, too, when that territory was added in 1838.

Break with Bishop

The legislature of Louisiana had made the wardens of the Church of St. Louis of New Orleans, the cathedral church, into a secular corporate body. The wardens assumed full control of administering the temporal matters of the church and began to encroach on the jurisdiction of the bishop in matters purely spiritual. In January, 1842, the wardens openly broke with the bishop, and refused to turn over to him for his support the customary one-fourth of the casual perquisites of the church, to which he was entitled by decree of the Council of Trent. Then, too, the wardens claimed the right to appoint the priests of the cathedral church. Disregarding this claim, the bishop appointed, as priest in charge of the cathedral, Father Roussilon. Straightway, the wardens, in meeting assembled, declared the appointment invalid, asserting that the right of appointment of the priests was vested in them by virtue of the canonical doctrine of the right of patronage.

Thereupon, the bishop issued a pastoral letter threatening the wardens with ecclesiastical censure and penalties and hinting at excommunication for being schismatic, if they persisted in their resistance to his episcopal authority. After some negotiations, however, the wardens consented to receive as their curate a priest in place of Father Roussilon, one named Father Maenhaut, appointed by the bishop. But soon the wardens clashed with Father Maenhaut and he was also forced to retire.

The Municipality No. 1 of the City of New Orleans, at the instigation of the wardens, passed an ordinance making it a crime, punishable by a fine of fifty dollars, for a priest to officiate at funerals in any Catholic church of New Orleans, other than in the obituary chapel connected with the cathedral. The bishop countered by removing all priests from the cathedral and the obituary chapel and decreeing that only a single low Mass should be celebrated therein each week, and that on Sundays.

The Corpse of Louis Le Roy

A few days later Reverend Bernard Permoli celebrated a funeral Mass for Louis Le Roy in the church of St. Augustin, in the city of New Orleans. For doing this he was charged with the violation of the ordinance. Father Permoli answered the complaint as follows:

"True it is that the corpse of Mr. Louis Le Roy, deceased, was brought (inclosed in a coffin) in the Roman Catholic Church of St. Augustin, and there exposed; and that when there thus exposed, this respondent, as stated

in the complaint, officiated over it, by blessing it, by reciting over it all the other funeral prayers and solemnity, all the usual funeral ceremonies prescribed by the Rites of the Roman Catholic religion, of which this respondent is a priest. That in this act he was assisted by two other priests, and by the chanters or singers of the said church. This respondent avers that in so doing he was warranted by the Constitution and laws of the United States, which prevent the enactment of any law prohibiting the free exercise of any religion. He contends that the ordinance on which the complainants rely is null and void, being contrary to the provisions of the act of incorporation of the city of New Orleans, and to those of the Constitution and laws of the United States, as above recited."

The trial court dismissed the case against Father Permoli, ruling that the ordinance was unconstitutional. The Municipality then brought the case to the City Court of New Orleans, which decided in favor of the Municipality and against Father Permoli. Father Permoli then brought his case to the Supreme Court of the United States.

Bishop Blanc Sued

Meantime the wardens had sued Bishop Blanc, claiming damages against him in the sum of $20,000 for his refusal to recognize their alleged right to appoint the priests for the cathedral, or to at least allow them the veto power over his appointments, and for withdrawing all the priests, except one, from the cathedral, and for his letter wherein he criticised them, stigmatizing their acts as schismatic. The wardens were not successful with this suit. They lost in both the State and Federal Courts.

On the other hand, Father Permoli was having his troubles with his litigation. The United States Supreme Court decided against him. The conviction against him for celebrating the funeral Mass of Louis Le Roy was to stand. He had to pay the fine of fifty dollars for his crime. This was the final judgment. Mr. Justice Catron, who delivered the opinion of the Supreme Court of the United States, said that the Supreme Court couldn't do anything for Father Permoli because it had no jurisdiction over the case. He said: "The Constitution makes no provision for protecting the citizens of the respective States in their religious liberties; this is left to the State constitutions and laws; nor is there any inhibition imposed by the Constitution of the United States in this respect on the States."

State Cannot Interfere

This reasoning of the United States Supreme Court would not be followed today. In 1842, when Father Permoli buried Louis Le Roy from the Church of St. Augustin, the First Amendment to the Constitution of the United

States provided only that the Federal Government could not prohibit the free exercise of religion. The States were then free to, and did, restrict religious liberties. In July, 1868, however, the Fourteenth Amendment to the Constitution of the United States was duly ratified and became the supreme law of the land. For many years thereafter freedom of religion was not deemed to be protected from State action by the Federal Constitution. In recent years, though, the Fourteenth Amendment has been judicially interpreted by the Supreme Court to restrict the States from prohibiting the free exercise of religion.

Today no State can repudiate the philosophy of the Bill of Rights by impairing freedom of religion. On May 3, 1943, Mr. Justice Reed of the United States Supreme Court, a non-Catholic, in his opinion in the Murdock case, which involved the sect of Jehovah's Witnesses, wrote: "The rites which are protected by the First Amendment are in essence spiritual—prayer, mass, sermons, sacrament."

Bishop Blanc's difficulties with the wardens of his cathedral were symptomatic of the many attempts of lay trustees throughout the United States in the first half of the nineteenth century to claim the right to nominate the pastors of their parishes on the alleged ground that as trustees they were the representatives of the people who maintain the churches by their offerings.

The existence of this right of patronage was explicitly denied to lay trustees by the Provincial and Plenary Councils of Baltimore. These American decrees which tried to remedy the evils of lay trusteeism had the full support of the Holy See. As far back as November 19, 1729, the Sacred Congregation of the Council had ruled that no right of patronage is acquired by the congregation, or its lay representatives, because (of the fact that) a parish is maintained by the voluntary offerings of the congregation.

It is significant that in Bishop Blanc's legal battle with the wardens of the Church of St. Louis of New Orleans, an American secular court declared that it would not recognize the existence of the right of patronage as the basis of an enforceable claim by Catholic laymen that they had the authority to appoint their pastors.

Since the promulgation of the Codex Iuris Canonici no right of patronage can be validly constituted under any title, although such right is respected, under certain circumstances, if acquired before May 19, 1918.[1]

1. Reverend Patrick J. Dignan, Ph.D., of the Archdiocese of Los Angeles, in his excellent book on Catholic Church Property, at pages 76-79, gives the historical background of **jus patronatus** so adequately and succinctly that the present authors are pleased to recommend this work for students desiring to make more intensive research on this subject.

In Memoriam

Rt. Rev. Monsignor John A. Ryan

E. Harold Smith

ON September 16th in St. Joseph's Hospital, St. Paul, Minnesota, strengthened and consoled by the last sacraments of the Church, amidst the prayers of his devoted family, whilst his able and self-effacing assistant of almost a quarter of a century in the Social Action Department of the N.C.W.C., Father R. A. McGowan, was offering Mass that the departure would be peaceful and his arrival in eternity safe, John Augustine Ryan, priest, scholar and crusader, passed from this world of symbols and shadows into the light of Eternal Truth.

The facts of Monsignor Ryan's life are well known and can be set down briefly. He was born on May 25th, 1869, on a farm in Dakota County, Minnesota. His parents were hard working, God fearing Irish immigrants and he was one of eleven children. He was ordained a priest by Archbishop Ireland in 1898. The following four years were spent in graduate study at the Catholic University. These were followed by thirteen years as Professor of Moral Theology and Economics at St. Paul's Seminary, Minnesota. During the next twenty-four years he was a member of the faculty of the Catholic University of America teaching Moral Theology and industrial ethics. From 1915 to the time of his death Dr. Ryan was a member of the faculty of Trinity College, Washington, D. C., conducting for twenty-five years of that period a course in political science. He was a director of the Social Action Department of the N.C.W.C. from 1919 and from 1921 taught social ethics at the National Catholic School of Social Service. Both these last named assignments he held until his death. Monsignor Ryan's writings were numerous, extending over a period of forty years. His first book, the *"Living Wage"* which was his doctoral dissertation, was published in 1906, his last work *"The Norm of Morality"* a few months ago. In the intervening years some ten books had come from his pen as well as hundreds of pamphlets, articles in encyclopedias, in religious and secular journals both here and in foreign countries. To the end he regarded *"Distributive Justice,"* published in 1916 and twice revised, as his most important work. Critics are in agreement with his own evaluation of this book. Dr. Alvin A. Johnson, a competent critic, in reviewing this book in 1917 stated it was "the most comprehensive and dignified existing treatise on the ethics of economic reform." Dr. Carlton J. H. Hayes at the same

time in his review wrote: "Dr. Ryan in *"Distributive Justice"* is master of clarity, precision and sanity. Primarily an economist he writes not in the jargon of the professional but so simply as to be immediately apprehended by laymen."

The bare recital of the principal events in his life, the complete catalogue of his writings, or the enumeration of his achievements as a crusader for social justice would not begin to account for the influence that was his for nearly four decades. The writer of the extensive obituary that appeared in the *New York Times* on Sept. 17th wrote that he possessed "an international reputation and prestige outside his communion in America that equalled his influence within it." In an editorial in the *Baltimore Sun* he was characterized as "one of the country's major economists and perhaps accomplished as much as any single individual to bring industrialists to a better understanding of their responsibilities to the men working for them." *America's* tribute compared Monsignor Ryan to Bishop VonKetler, Leo XIII, and Pius XI. That is indeed high praise but not unjustified. In the peculiar mission that was his in the American Church in the years in which he labored there was no other priest in the United States who deserved to be named with him. In the early days of his crusade there was a small group who partially understood his aims and efforts and wrote articles to further the crusade. By reason of his talents and accomplishments, however, John A. Ryan stood and will ever stand alone. It may then be asked what was there in the education, the mission, the character of this man that was responsible for the encomia that he received not only after his death but frequently during life and always from discriminating critics?

In the early education of this scholarly priest the influence of the thought and writings of Bishop John L. Spalding should be noted. Dr. Ryan acknowledges his debt to Bishop Spalding in his autobiography. It was not, moreover, a case of youthful hero worship for he never altered his opinion of Peoria's able shepherd. Less than three years ago Monsignor Ryan told the present writer that he had just attempted to persuade the publishers but unsuccessfully to reissue the best portions of Bishop Spalding's writings in a new edition.

One of his professors for four years at the Catholic University was Dr. Thomas Bouquillon whom he characterized as the most erudite man he had ever known. Furthermore, Dr. Bouquillon himself was a competent theologian. In his later years as Bishop in Perugia, Cardinal Pecci had ceased to hold the opinion that subordinated the State to the Church but began to emphasize their common origin

and purpose. This is the teaching of the trenchant and classic encyclicals he wrote as Leo XIII. This was the teaching that Dr. Bouquillon defended and supported. While the relations between Church and State did not occupy nearly as large a place as many other questions in the writings of Dr. Ryan, whenever he did address himself to this matter the view of his former professor is reflected.

In *"Social Doctrine in Action"* published in 1940 he wrote, "When I bade farewell to the Catholic University as a student in June, 1902 I took with me nothing but pleasant recollections. Intellectually and scholastically I had obtained greater benefits from the years I spent under the roof of Caldwell Hall than I had thought possible." This is a generous and fitting acknowledgment by a student of his debt to his Alma Mater. There are many who would make a like acknowledgment. In the case of John Ryan, however, long before his death, this debt had been amply repaid in measure a hundred fold, shaken together, pressed down and running over.

From the earliest days of his priesthood Monsignor Ryan always held a position of trust and responsibility. First as a Seminary professor, later as a University professor, and the director of the Social Action Department of the N.C.W.C. It is doubtful if anyone would contend that he owed his vast influence and prestige to any of the ecclesiastical offices to which he was successively appointed. The most that can truthfully be said is that all his appointments not only permitted but demanded that he remain a student to the end of his days and this was a congenial duty because it was entirely in keeping with his own talents and temperament. It is clear then that the secret of this late lamented Churchman's influence must be sought principally not in his educational background, not in the offices to which he was appointed but in his own character.

His distinguished student and the one whose name in the last decade has most frequently been linked with his and deservedly so, the Most Rev. Francis J. Haas, Bishop of Grand Rapids, declared in the eloquent eulogy he preached at the funeral of his revered mentor that he was "one of the few great men of our generation." "Last June Monsignor Ryan was asked by the editor of a symposium (Father George G. Higgins notes in his tribute to his dead superior) to submit a definition of human greatness. His contribution to that symposium can fittingly stand in all its simplicity as his own definitive epitaph. 'More than average ability, intellectual honesty, and a great love of God and Man.'" Judged by Monsignor Ryan's own requirements, Bishop Haas' estimate of him is justified.

He was certainly the possessor of one of the best minds of our day. As a moral theologian he had few peers and no superior in the English-speaking Catholic world. He was moreover a ranking economist and sociologist. In 1914 he engaged in a debate in the pages of *Everybody's Magazine* on the subject of "Socialism, Promise or Menace." His socialist adversary, Morris Hilquit, wrote at the outset: "Dr. Ryan besides being an authority as a student and teacher of social and economic science is an eminent Catholic divine. . . (he) is one of the few opponents of Socialism in this country who is thoroughly familiar with the Socialist philosophy and movement and whose opposition to both is based, not on a mere prejudice, but on a fair and serious criticism of the Socialist teachings and practices from their point of view." Bishop Haas made the following statement in regard to his attitude towards Communism: "Monsignor Ryan denounced Communism and its earlier counterpart Socialism more vigorously and certainly more intelligently than any other writer in the English language. But he did not content himself with condemnation. His was a positive crusade. He sought to remove the causes out of which Socialism and Communism grow. If any proof is needed for this assertion, the clear answer is the "Bishops' Reconstruction Program" of 1919 which he not only conceived but also wrote. . . But mark well he did not demand justice for the workers merely because injustice would drive them to Communism. Fear of driving workers to Communism is anything but a generous motive. It is the view of those who are concerned almost entirely about what might happen to themselves. When all is said and done it is a view that is born of selfishness. It was not John Ryan's view. His was far more Christian. He condemned oppression and proposed measures for social justice in behalf of the oppressed because justice is their right as children of God and brothers of Jesus Christ." This Catholic opponent of Communism understood its essence thoroughly. It may come as a surprise to many to learn that Monsignor Ryan would never accept the judgments at their face value made by those who were once Communists and later renounced it, some of them entering the Church. Of the sincerity, honesty and good will of these persons he had not the slightest doubt. He maintained, however, that there must have been something awry with their intellectual processes or they never would have been deluded by Communism in the first place, and that, therefore, some of their later statements certainly should be received with reservations.

It may be said, however, that his intellectual honesty, as much if not more than his intellec-

tual competency, bulked large throughout his whole life. It required honesty and courage to write as he did in 1906: "If clergymen would give as much attention to preaching and expounding the duty of paying a living wage as they do to the explanation of other duties that are no more important and if they would use all the power of their ecclesiastical position to deprive recalcitrant employers of Church privileges that are ordinarily denied to persistently disobedient members, and if public speakers and writers who discuss industrial justice would in concrete terms hold up to public denunciation these employers who can pay a living wage and will not—the results would contribute an ample refutation to the libelous assertion that employers cannot be got to act justly by moral suasion. They have never been made to feel a fraction of its power."

It demanded courage to defend the appointment of Justice Hugo Black to the Supreme Court even after it had been pointed out that he was once a member of the Ku Klux Klan. His defender countered with the statement that this was a youthful indiscretion and should be forgotten and forgiven if Justice Black would repudiate the Klan and its principles.

On November 14, 1938, a portrait of Justice Brandeis was unveiled at Harvard University. Monsignor Ryan gave one of the two addresses. His concluding sentence was this, "Justice Brandeis is one of the two or three genuinely great Americans of our time." In his autobiography he wrote: "Justice Brandeis has one of the keenest intellects I have ever known. No man of my acquaintance possesses a finer sense of honor, honesty and decency. In his conception of life's values, his tastes and his manner of living he approaches the standards of an ascetic. His wide human sympathies, his faith in the capacities of ordinary men and women are deep and his eagerness to advise and assist those who seek his counsel is universally recognized. From personal association, as well as from his writings and his judicial opinions, I have derived not only stimulating knowledge but genuine inspiration." Those who were shamefully attempting to fan the fires of anti-Semitism were not pleased with these honest statements.

The writer of the sentences quoted above, moreover, was not given to confusing intellectual processes with moral intuitions or emotional reactions or to oversimplification of complex questions. This faculty of separating these processes so effectively must be credited in part for the prestige he enjoyed among non-Catholic scholars and also for the unfair criticism to which he was subjected from time to time from some of the less discriminating members within the fold.

In the Spanish Civil War he accepted Franco as the lesser of two evils. This Spanish Dictator's brand of Fascism he declared that he detested quite as heartily as any other kind but regarded the preservation of religion as more important than the continuation of a spurious brand of democracy. It would be possible, Monsignor Ryan continued, for the Spanish people to get rid of Fascism, it would not be possible for any group to call back from the dead the thousands of religious, priests and Bishops slaughtered by the Loyalists. If all Franco's supporters in this country who spoke and wrote in his defense had used the moderate phrases of this late scholar a distinct service would have been rendered the Catholic Church.

The final requisite for greatness, the love of God and man, was exemplified in the priesthood of Father John Ryan. He was for forty-seven years a faithful priest — not an economist who happened to be a priest but a priest who was interested in the social question because of its ethical implications and, as he himself once declared, his whole crusade for Social Justice was motivated by the command of Christ to preach and expound the Gospel of Christ. His whole priesthood was a concrete embodiment of Bishop Spalding's ideal of the priesthood as set forth in the following words: "The priest best commends his sacramental power and authority, not by emphasizing it, not by calling attention to it, but by leaving nothing undone whereby he may make himself a true, noble and helpful man; by so ministering in all things that men shall see in him a follower of the mild, meek and serviceable Master. He may not confine himself within monastic walls, may not rest content with a culture and discipline that are merely theological and ascetic: he must go forth into the great world as a guide and leader — into the world that is controlled by opinion, dominated by aims and ideals which it is his business to bring more and more in harmony with the truth and love revealed in Christ."

The highest offices in Church and State can always be filled; administrators can always be replaced. But in a true and real sense every man, whether his state in life be high or low, is in himself a world that God lets loose for a time and then recalls. When a man dies a world dies with him. If he were a great man, then at his passing a great light will have been extinguished. In this sense John Ryan will have no successor and the Universal Church has lost a loyal and able apostle.

The span of Monsignor Ryan's years was generous, success in far larger measure than comes to most men came to him, and as he would have wished it to be so it was—he was never forced to retire from the field. On April

15th he delivered the tribute of the Catholic Hour in memory of President Roosevelt, and wrote for the July Number of *"The Review of Politics"* the article entitled, "Roosevelt and Social Justice." At no other period of his ministry was his mind keener, his writing more cogent, his influence for good greater than in the last ten years of his life. It was therefore not in a spirit of unworthy protest or un-Christian grief but rather in humble and grateful acknowledgment to Almighty God of the genuine worth and stature of John Augustine Ryan that Archbishop Lucey spoke, and in so speaking voiced the sentiments of the Church and Nation, when he declared, "We shall not see his like again."

Communism and Prosperity

Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless, We know, from reliable and even very recent testimony, that not even there, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as Communism.—Pius XI in the Encyclical **Divini Redemptoris.**

Definition

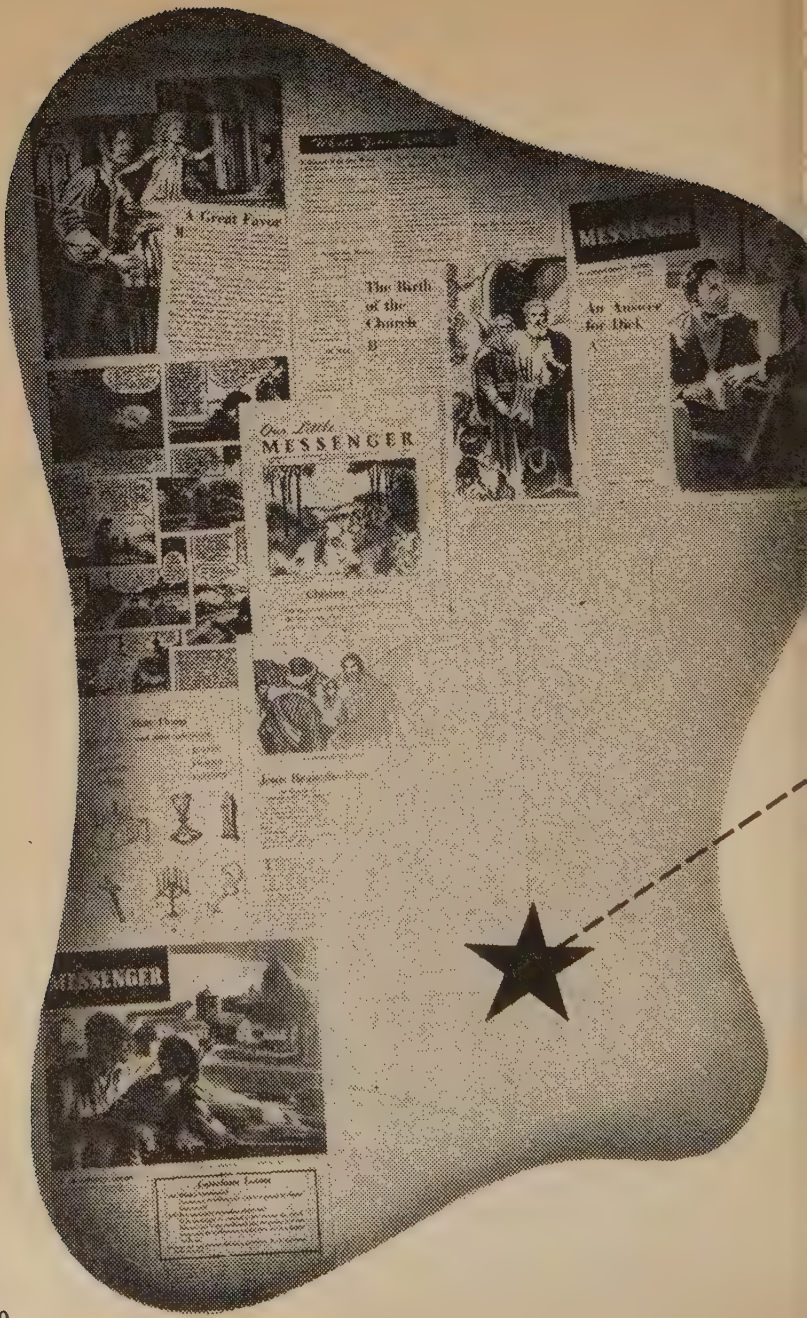
Archbishop Ryan, who ever had a keen sense of humor, was examining a group of children before administering to them the sacrament of Confirmation. In answer to his request for a definition of Matrimony, a nervous little girl replied: "It is a place or state of punishment in which certain souls expiate the unremitted penalties of their sins and are thus purified for heaven."

"No, child, no!" exclaimed the startled pastor. "That is a definition of purgatory and not of Matrimony."

"Leave the little one alone," said the archbishop, with his winning smile. "Maybe she is right. What do you and I know about it?"—**The Messenger of the Sacred Heart**, Sept., 1941.

'Peace in the Orient'

Mission intention for the month of January, 1946, released by the national office of the Society for the Propagation of the Faith.


A Great Favor
The Birth of the Church
Our Little MESSENGER
MESSENGER
An Answer for Dick
MESSENGER

. . . a new note in catechetics

If you are engaged in catechetical work among public school children, you will find the *Confraternity* MESSENGERS the answer to your teaching problems because—

1. The lessons come every week, in attractive periodical form.
2. The material is graded according to age (primary, intermediate, upper elementary).
3. The lessons follow the Baltimore Catechism in a three-year cycle. (This year's subject matter is the Creed.)
4. This year Bible history, the Gospels and feasts of the liturgical year, and stories of the saints are presented.
5. The MESSENGERS are printed in color, are attractively styled, and use pictures profusely. Recreational reading (stories, puzzles, picture-pages) is also included to stimulate interest.

The *Confraternity* MESSENGERS are published with the approval of the Bishops' Committee of the Confraternity of Christian Doctrine and are officially recommended in nine dioceses. Rates are as low as 25c a semester. May we send you sample copies?

124 E. 3rd ST., DAYTON 2, OHIO

GEO. A. PFLAUM PUBLISHER INC.

The Leakage Is Terrific

House to house census proves it

Sacerdos

A COMPLETE house to house census has been taken up in the cities of some dioceses, which means that the census gatherers call at every home, Catholic and non-Catholic, and inquire whether any one lives there who is or was at any time a Catholic. The results of the survey have been utterly amazing.

You will get a better picture of the situation if you will carefully examine the figures reported from a town of about 35,000 people which is quite Catholic.

Out of a total number of 9,424 families, Catholic, Protestant and Jewish, 3,778 should be Catholic, or about 36%. Valid marriages among these families number 2,646, in which both husband and wife are Catholic, and 354, in which either husband or wife is a non-Catholic. But 445 marriages, with both husband and wife Catholics, are invalid, and 333 marriages in which *one* of the parties was a Catholic are invalid. In other words, there were 3,000 valid marriages and 778 invalid marriages, or a ratio of better than one to four.

In this group 518 persons did not make their Easter Duty last year, and 277 children of families supposed to be Catholic, are still unbaptized.

The number who never attend Mass is 790, divided among 436 men and 354 women. The number who attend Mass irregularly amounts to 546, consisting of 246 males and 300 females—a grand total who do not attend Mass regularly of 1,336, out of 9,659 persons, or about one out of seven.

But, you may ask, is the case of that town typical? Yes, it is. In the same diocese a census was taken in larger cities, and the disclosure was about the same as in cities of other dioceses where a census, equally complete, was gathered. The ratio of invalid marriages to valid marriages, we believe, is slightly higher in the particular census analysed. But in no such census did the number of invalid marriages fall lower than 20% of the total, or one out of five.

How, you ask, do we account for so many invalid marriages? Well, our answer is that 80% of all Catholics live in cities, where one out of every three marriages, or one out of every two and one-half marriages, ends in divorce. This may confuse you, since you have often read that there is only one divorce to every five and one-half marriages. Well, the explanation is that those figures represent the nation as a whole, and not cities. In rural areas, which include all towns of 2500 and under, the ratio is only one

divorce to every eleven marriages.

Since Catholics are an urban people, our youths, more than Protestant church people, who are 81% rural, meet and court young divorcees, and a considerable number of our young people marry them.

Trial Marriages

The other invalid marriages are those which take place before a minister or before a Justice of the Peace. Quite often this is intentional on the part of the Catholic who has been informed that if the marriage would not prove to be satisfactory, he would be free to try it again. Many Catholics have caught the fever of such trial marriages.

The situation has become so alarming that if a city pastor wanted to call on and confer with all who have married invalidly, but whose marriages can be validated, either he or one of his assistants would have to give full time to that one work.

Realizing the impossibility of doing this, many pastors have introduced the Legion of Mary, who call on fallen-away Catholics and try to persuade them, at least for the sake of their children, to begin again to practice their religion. They also make friends with women who are invalidly married, and try to induce them to regularize the union.

Other priests use members of the St. Vincent de Paul Society to work among the one-time Catholic men who are invalidly married.

What the pastor cannot possibly do personally he must try to do *per alios.*

When we consider that the faith is usually brought to an end by an invalid marriage, even after it will have existed in the family of the Catholic party for generations and even for hundreds of years; when we consider that the children of such families will not be reared Catholic nor, in turn, raise their children Catholic, the loss to the Church, over a period of one hundred years, will run into many millions.

On the basis of the number of Catholic boys who are known to have been drafted into the Army and Navy, they constituted better than one-third of the total number. One-third of the estimated present population of the United States is 46,000,000. Because of accurate census disclosures in many places we have often said that the Catholic population is close to 35,000,000.

There are those who have disputed these figures because, they say, even though parish reports are not complete, the Catholic population can be determined by the number of baptisms and by the number of deaths, because the government does report the number of births and deaths each year per each 1,000 persons; and that, calculated in this way, the number of Catholics should be

somewhat under 30,000,000. But you will note that in the three parishes reporting herein, 277 children who should have been baptized were not. That is practically 100 children in each of the three 900 family parishes. It is likely that Catholics die without returning to Church, in about the same proportion.

Liberty of Speech and Press

We must now consider briefly liberty of speech, and liberty of the press. It is hardly necessary to say that there can be no such right as this, if it be not used in moderation, and if it pass beyond the bounds and ends of all true liberty. For right is a moral power which—as We have before said and must again and again repeat—it would be absurd to suppose that nature has accorded indifferently to truth and falsehood, to justice and injustice.

Men have a right freely and prudently to propagate throughout the State what things soever are true and honorable, so that as many as possible may possess them. But lying opinions, than which no mental plague is greater, and vices which corrupt the heart and moral life, should be diligently repressed by public authority lest they insiduously work the ruin of the State.

The excesses of an unbridled intellect, which unfailingly end in the oppression of the untutored multitude, are no less rightly controlled by the authority of the law than are the injuries inflicted by violence upon the weak. And this all the more surely, because by far the greater part of the community is either absolutely unable, or able only with great difficulty, to escape from illusions and deceitful subtleties, especially such as flatter the passions.

If unbridled license of speech and of writing be granted to all, nothing will remain sacred and inviolate; even the highest and truest mandates of nature, justly held to be the common and noblest heritage of the human race, will not be spared. Thus, truth being gradually obscured by darkness, pernicious and manifold error, as too often happens, will easily prevail. Thus, too, license will gain what liberty loses; for liberty will ever be more free and secure, in proportion as license is kept in fuller restraint. In regard, however, to any matters of opinion which God leaves to man's free discussion, full liberty of thought and speech is naturally within the right of every one; for such liberty never leads men to suppress the truth, but often to discover it and make it known.—Leo XIII in the Encyclical **Libertas Humana.**

Saint Mark's, Burlington

Parochial 'Democracy' well exemplified

Gerald Ellard, S.J.

THE most publicized Catholic church-structure in the United States at present is doubtless St. Mark's parish church, Burlington, Vermont—it has marched its pictorial progress through *Liturgical Arts Quarterly, Church Management and Administration, The Architectural Forum* of this country, received a feature study in London's *Empire Builder,* and shows no sign of a halt. Pictures of it go to all the continents, and a South Sea island chapel finished recently drew its inspiration from the Vermont original. A European architect's appraisal of St. Mark's holds it one of the most important structures of the century.

There are other American churches in which the altar stands in the very midst of the people, as notably, the Little Flower Shrine at Royal Oak, Michigan; there are other cruciform churches of approximately the same building lines as St. Mark's, as the Holy Cross church in Santa Fe; there are some other American churches in which the priest offers Mass facing the people, as the Nativity church in St. Paul; but in perhaps no other church structure in the United States has such combination of all these features been achieved at a stroke.

Wartime building restrictions put a halt to church construction just when the fame of St. Mark's began to spread: hence it is not surprising that in the interim a full score of priests across America have written to St. Mark's for its plans and specifications. In this structure Saint Mark became again a living evangelist of good tidings—all the more significant in that this edge-of-town new parish is distinctively a *workers'* parish, only two professional people, apart from the clergy, living within its boundaries.

Parish Referendum

There is one unpublicized phase of what has happened at St. Mark's, an episode in what we might call parochial democracy, to which I should like to direct clerical attention. It was a parish referendum on the question of having Mass facing the people.

Visualize a church structure in the form of a Greek cross, with a wide, flat altar set squarely in the center of the building, and pews in each of the four 'wings' of the cross. When altar and tabernacle were designed, things were so arranged that the priest *could* celebrate Mass either facing away from the people, as we are accustomed to do, or facing to-

---

Father Gerald Ellard, S.J., of St. Mary's, Kansas, is one of our most influential leaders in the liturgical field.

wards the people by standing *behind* the altar.

The bishop of Burlington, His Excellency M. F. Brady (since transferred to Manchester), wanted the *people* to make up their minds in leisurely fashion as to their preference in the matter. Consequently the device was hit upon of having for the space of one full year one Mass facing the people on one Sunday a month, but neither the Sunday nor the particular Mass was announced beforehand. In that way no one knew in advance just where the priest would be with reference to themselves, but the year gave ample time for repeated observation, discussion, judgment. Nor were the people told in advance that their opinions were to be canvassed.

At the conclusion of the twelve-month period the pastor, Rev. William A. Tennien, distributed to his adults, ballot cards to be returned the following Sunday. Here is a sample of the card:

Survey—Saint Mark's Church

1. Would you like Mass facing you continued?
   Give reasons .....
   .....
   .....
2. How often
   One Sunday a month (as now)? ....
   Two Sundays? ....
   All the time? ....
3. Would you prefer the practice discontinued?.....
   Give reasons: .....
   .....

Additional remarks may be made on the reverse side.

Signed .....
(Name may be omitted)

The following Sunday happened to bring the year's worst blizzard, with a consequent heavy falling off in attendance, but at that 118 cards were turned in then or later. When sorted and tabulated it was found that:

115 wanted Mass facing the people continued;

23 voted for such a Mass one Sunday a month;

19 wanted it two Sundays a month;

73 wanted it all the time;

3 were undecided;

None was opposed to it.

"Upon learning the results," Father Tennien phrased it at the New York Liturgical Week last December, "His Excellency immediately gave permission for Mass to be celebrated facing the people all the time in St. Mark's parish church. The privilege is to be used at the discretion of the pastor of the parish."

The Active Part

I have seen those ballots of Father Tennien's referendum. A large number of them are signed, and a surprisingly large number of the parishioners adduce the reasons of their choice, be the grammar and the orthography a help in this or a hindrance! If the words spoken of St. Paul's Parish at Corinth come to mind on reading these cards: "Consider, brethren, the

circumstances of your own feeling; not many of you are wise, in the world's fashion, not many powerful, not many well-born," there breathes from them no less surely the spirit of the New England town meeting, and the Christian freeman making his choice in orderly democracy. These cards read like one hundred different ways of saying what Pius XI meant when he said that people go to church to acquire piety by taking an active part in the services. Here are samples of these ballots:

"Better chance to follow the Sacrifice of the Mass."

"Because I can see and understand the Mass."

"Because I can follow the Mass more closely." (twice)

"It is more interesting." (woman of eighty)

"It is more devotional."

"Easier to follow." (twice)

"I like it better and it makes one more attentive."

"We can more fully follow the Communion of the priest."

"People will pay more attention to the Mass this way."

"Parishioners seem more attentive."

"It gives me a feeling of active participation in perpetuating God's Sacrifice and His work on earth."

"I find it much easier to follow the Mass."

"You see everything much better and all your thoughts are more deeply on the Mass."

"I believe it appears more balanced."

"If people want a different way, it is all right with us, either way is OK with us." (woman, 68, for husband and self)

"Have become somewhat accustomed to Mass with the priest facing the people, but still feel that from an aesthetic standpoint, the grace of movement of the full-length figure of the priest as well as the color of his vestments, is somewhat lost with him behind the altar."

"I have heard many non-Catholics say they do not like the services of the Mass because they did not know what was going on; now they surely can see. I also think it is especially fine for children." (young married woman)

The *Missale Romanum* gives priests the direction: "If the altar faces towards the people, . . . the celebrant, already facing the congregation, does not turn his back to the altar saying *'Dominus vobiscum,' 'Orate, fratres,' 'Ite, missa est,'* and on giving the blessing. Instead, he kisses the altar in the center, extends and joins his hands as directed above, and salutes the people, or blesses them"—*(Ritus servandus,* v, 3). How psychologically sound is the prompting of Bishop Brady and other prelates to make use of this liberty of arrangement in bringing the Mass back to the center of things is proved one hundred fold by these Vermonters, whose reactions are as sure and uniform as the granite of their quarries.

Quaesita et Responsa

P. J. Lydon

In the June issue of THE PRIEST it was said by you that it is not correct to use the ceremonies that follow baptism when an adult heretic is baptized subconditione (c. 759, sec. 2). May not the Bishop prescribe them?

In that answer the writer had in mind only the question asked by some priests whether the *new Code* prescribes or suggests the use of some of the ceremonies in this case. The Code allows the Bishop (potest) to permit private baptism, i.e., without any solemn ceremonies. The Bishop, of course, is free to allow this or to insist on all or some of the ceremonies. This should have been explicitly stated in the June issue. Some confuse C. 759, sec. 1, with C. 759, sec. 2.

A) Can Ordinaries dispense from vindicative penalties once inflicted that are FERENDAE SENTENTIAE in the common law of the Church?

B) Which are the penalties FERENDAE SENTENTIAE of the Code inflicted by the diocesan court which the Bishop cannot remit? I see canon 2337, sec. 3, quoted by some authors to prove that the Bishop may not remit deposition or degradation of a cleric. Is not this canon dealing with LATAE SENTENTIAE penalties?

A) The answer to the first question depends on the interpretation of the canon 2236, sec. 1. This canon deals with the remission of censures and of *ferendae sententiae* vindicative penalties. The latter are punishments threatened in the law and which must be inflicted by the proper court or superior before the offender is actually under the penalty. For example, the law says that priests who presume to binate unlawfully contrary to c. 806, or to celebrate without fasting contrary to c. 808 should be suspended by the Ordinary "for a time" depending on the circumstances (c. 2321). This would be a vindicative penalty, not a censure. In other canons we see such words as suspendatur, infamis declaretur, deponatur, etc. These are not automatic, but *ferendae sententiae*. A vindicative penalty has for object the removal of scandal and the restoration of order. It does not cease by repentance (c. 2286). The chief purpose of a censure is to correct the sinner (c. 2241).

Canon 2236, sec. 1. tells us that penalties can be removed only "ab eo qui poenam tulit" or by his competent superior, successor, or by him who obtains this special power. Some authors understand the words "qui poenam tulit" to mean the one who established the penal law. They deny that the Ordinary can remit *ferendae sententiae* penalties of the Code once inflicted. But there is a safe and sound teaching that

per se the Ordinary may do so. "Qui poenam tulit" can be translated "he who inflicted the penalty." Once the penalty *ferendae sententiae* has been inflicted, it becomes a penalty *ab homine* and is reserved to the superior who inflicted it by a particular precept or whose court inflicted it (c. 2217, n. 3). There is per se no need to approach the legislator who authorized the vindicative penalty. For an exhaustive and scholarly treatment of this question cf. "Dispensation from Vindicative Penalties" by Dr. Joseph Christ, pp. 72 ff., Cath. U., 1943.

B) Now as to the second query: Canon 2237 deals with *latae sententiae* censures and vindicative punishments. The vindicative penalties of unfitness for benefices, offices, dignities, perpetual suspension, infamy of law, etc., in *public cases* are reserved to Rome (c. 2237, n. 3). Hence, whenever the law attaches one of these to a person who has been penalized by a court, as in case of deposition and degradation (cc. 2303, 2305), the dispensation from the penalty is reserved to the Holy See. These penalties are not automatic until the culprit has been lawfully condemned by a court. A board of 5 judges is needed, (c. 1576, n. 2). See also cc. 2314, 2345, 2346, 2357, 2359— sec. 2, etc. There are cases wherein these penalties attach to a person ipso facto before any court sentence (cc. 2320, 2328, 2343, etc.).

If a parish has no definite boundaries, has the pastor the obligation of offering the Mass pro populo? Some people here constantly leave the parish and go to another parish four miles away on Sundays. It is universally known that boundaries do not exist in this country.

A parish must have definite physical limits, sufficient means of support, and a pastor or parochus (c. 216). It is certainly not true that all parishes in this country lack limits. The above question supposes because some parishioners neglect to attend their own parish in which they have domicile or quasi-domicile (c. 94), that there are no boundaries. This is not so. Boundaries refer to physical limits (streets, etc.). These are fixed by the local Ordinary or by custom with the approval of the Ordinary. Cases in which the limits are indefinite are exceedingly rare. If there is a rare case in which these definite boundaries are lacking, there is no parish in the canonical sense, and hence no strict obligation of saying the Mass pro populo. The boundaries may be the civil limits of 9 counties in some missionary dioceses. In certain large cities, the boundaries do not extend beyond a mile or so.

The Code tells us that parishioners are to be admonished to attend Mass and to hear sermons in their own parishes frequently if it is convenient (c. 467, sec. 2). If pastors treat the people

kindly and preach short, living sermons and have the devotions that the people require, as a rule, they will not often go to other parishes. Are we always kind to our good people?

May a mixed marriage be held in the church building? In the sanctuary?

Generally, mixed marriages are to be held outside the church building. But if greater evils are to be feared, e.g., failure to keep the promises, a civil marriage, prevention of conversion (Holy Office, Nov. 26, 1862), the ceremony may be allowed by the local Ordinary in the church building but not in the sanctuary (c. 1109, sec. 3). There can be no special Mass for the couple (Comm. of Intrp., Nov. 10, 1925).

Even Catholic marriages cannot be celebrated in the sanctuary—the couple staying there all during the Mass, according to the interpretation of some authors (O'Connell; "The Celebration of Mass," p. 92. O'Kane, n. 1030; Dunne, "The Ritual Explained," p. 143). They quote Roman decrees against allowing lay persons in the sanctuary, but there is no mention of a Nuptial Mass in these decrees so far as I can find. We have this custom quite generally in the U.S.A. Griffith, "New Ritual," p. 125, says that the Catholic couple may kneel within the sanctuary at the Mass—also certain diocesan statutes.

A) When an adult Catholic becomes an apostate and joins the Masons or some Protestant Church and dies unrepentant, is it lawful to attend the Masonic or Protestant funeral services?

B) Under what circumstances is it allowed to have chanted Requiem Masses for non-Catholics?

A) It is tolerated for a serious reason to attend non-Catholic funerals or weddings in a merely passive manner as a sign of respect provided there is no danger of perversion or scandal. In case of doubt, the Bishop should be consulted (c. 1258, sec. 2). In the case submitted there would be scandal and attending would be interpreted as a sign of approval of public defection from the Church.

B) The Mass should not be celebrated *publicly* for non-Catholics who died as such. There is no public announcement. A private Mass is tolerated. But even then, theologians do not approve of a Requiem Mass (Cappello, I, n. 619). The Mass on the occasion of the death of the President was only for peace and welfare of the country which is always allowed. We are strong believers in the "Common Good" of Society.

Great sermons lead the people to praise the preaching. Good preaching leads the people to praise the Saviour.—Charles G. Finney, **Autobiography**, p. 72.

Book Reviews

Italy and the Coming World, Don Luigi Sturzo. Roy Publishers, New York, 1945. pp. xvi, 303. $3.50.

IT is difficult not to confuse the man with the book when one sets out to review *Italy and the Coming World* but the failure could hardly be serious in any case. Don Luigi Sturzo in this recent work, writing with great feeling of the ideas that dominate all his thinking, has also set forth the principles which make his life significant: his ardent love of his fatherland, his passion for democracy and, one need hardly say it, his utter devotion to the Church he has sought only to serve.

Nor, for that matter, is the review vitiated even by the fact that the reviewer is in no sense of the term an expert in foreign affairs; that he brings to his reading, for the most part, only a warm admiration for the Italian people and his share of a common heritage with the author both in the Faith and in the priesthood. He does not seek critically to evaluate *Italy and the Coming World* so much as to afford it a hearing wherein it is perfectly able to speak for itself.

Don Luigi Sturzo, as some may yet need to know, was the founder and, for as long as politically possible, the guiding spirit of the Popular Party in Italy. Mussolini put an end to all that, thwarting at the same time the bright founded hopes Sturzo and others entertained of a democratic Italy.

This somewhat brief period of leadership was itself only the culmination of a long period of public activity. A professor of philosophy and of social and political science, he coupled with his theoretical pursuits from the very first a practical participation in current affairs. He has been an editor and a correspondent, mayor of his native Caltagirone, a national Councillor of the Association of Italian Communes, its vice-president, founder of an association which cared for destitute children. He has been immersed in the affairs of agricultural cooperatives, labor unions, peasant leagues; he has himself led strikes. But we must stop somewhere; to add one final detail: he is a composer of Church music.

Out of this amazingly rich and variegated background, he has produced *Italy and the Coming World:* a timely book, for today Italian democracy has a chance to rise again; the Italian people have again an opportunity to express their genius (which Father Sturzo delineates briefly but well in an opening chapter); Father Sturzo's own party is one of the six parties forming the present government.

Sumner Welles, in an introduction, laments the lack of attention the American public has devoted to the question of our policy

towards Italy; Father Sturzo provides the principles for its sound foundation. Welles deplores the general failure to distinguish between Germany and Italy, their respective maladies, and specific remedies; Father Sturzo presents the case eloquently but succinctly for his native land. Democracy is the cure: "Would Americans or Englishmen in the days of the first or second Napoleon have had the right to say that France was unfit for Democracy?" he asks. "So Americans or Englishmen today have no right to say that Italy (because of one Mussolini instead of two Napoleons) is unfit, I do not say for democracy, but to return to democracy, to a better democracy than ever." This is a major thesis of the book: "If there is a country not only with a democratic tradition but with a democratic past, among all the countries of Europe, it is Italy." These are truths, need it be said, which must be hammered home today.

Gradual measures, however, are to be the order of the day; and natural measures, too. "All education is a spiritual problem and is achieved mainly from within each one of us, with our own experience in an environment of spontaneity and freedom." Again, "Italy today must return, of herself and not through external coercion, to the sources of her moral and historical culture."

With dictatorship Sturzo will have no part at all in whatever guise: "Today the alternative is democracy or dictatorship! Intermediate forms will turn out to be short-lived hybrids because they are sterile." Some intermediate forms: "Tempered fascism a la Salazar, a la Petain or a la Franco." Against Franco he nurtures a special antagonism: "A hybrid by Hitler out of Mussolini." Mussolini, he says, lacked the merit even of believing in Fascism; a true machiavellian, it was for him only a "technique of power." Stalin he calls the "Napoleon of the Russian Revolution" who has led his country into an "imperial phase." Yet he writes, "Notwithstanding all this we must not be distrustful of Russian policy, we must try to understand it and help it in its inevitable evolution"—a statement this reviewer finds illogical and unintelligible except in the context of Sturzo's almost unbounded faith in the future of Democracy and his reliance on international cooperation among nations as the only alternative to power politics and ruin. In this same vein, he recalls that "Democratic Italy . . . was ignored by London and Paris," and points the moral that, "none can stand if spiritual solidarity and freedom for all are lacking."

The Italian edition of this book published about a year ago almost immediately became a best seller; we sincerely hope that in America the English edition will meet as warm a welcome. One

need not agree with Don Sturzo in every detail — the author would be the last one to ask that —but one should carefully weigh this judicious presentation of the case for Italy.

G. J. Gustafson

Speech Models, Wm. R. Duffy and Aloysius Croft. Bruce Publishing Co., Milwaukee, 1945, pp. 291. $2.50.

SPEECH MODELS is an attempt to combine in one volume both an anthology and a textbook of Catholic oratory. It spills before the reader a collection of 150 excerpts from preachers as separated in time as Isaias and Lactantius, Lacordaire, Newman and Monsignor Sheen. It purports to teach oratory by example and analysis: each excerpt is preceded by a brief paragraph explaining the principles to be exemplified.

If range of field and the number of authorities referred to were enough to guarantee the excellence of a book, *Speech Models* might even merit some of the hyperbole usually splattered about in publishers' blurbs. The selections roam over some 2500 years of oratory and the bibliography alone takes up eight pages. Unfortunately, it is the very magnitude of the project that defeats the authors' purpose. Had authors Duffey and Croft concentrated on producing either a textbook or an anthology instead of a hybrid, they might have been more successful. As is, the oratorical principles are painfully condensed to the point of obscurity and the selections are more bountiful than judicious.

Speech Models is not without some value, however. It is the first book that gives a quick, over-all glimpse of the history of Catholic oratory. It contains an excellent bibliography and a ready, useable index to famous speakers. About a third of the selections are stimulating bits of oratory: the other two-thirds are filled with creaking cliches and pompous abstractions of the type that make Catholics cower in their pews feverishly repeating to themselves, "I *still* believe in the One, Holy, Roman, Catholic Church."

M. A. O'Connor

Journey in the Night, Fr. Brice, C. P. Frederick Pustet Co., Inc., New York and Cincinnati, 1945. pp. 158. $2.50.

THE law of compensation is happily operative in the divine economy. In the dark days of the sixteenth century, when benighted reformers were ravaging the Church, Divine Providence raised up a host of outstanding saints to balance the scales with their Counter Reform. In the ranks of this heroic band stood that prince of mystics, St. John of the Cross. The principles enunciated by the reformers are reaching their logical conclusion in today's global chaos. Would that the seed sown by St. John were fruitful of so rich a harvest.

". . . John of the Cross has been crucified and buried with Christ. These several centuries he has been 'hidden with Christ,' at least, comparatively speaking." It seems that the very titles used to herald St. John's renown have relegated him to obscurity. Surely such epithets as "Doctor of Nothingness" and "Doctor of the Dark Night" are not alluring. Last year Dr. E. Allison Peers, in his *Spirit of Flame,* gave us a provocative introduction to St. John as man, saint, poet and mystic. This year Father Brice has given us a *practical* introduction to the works and doctrine of this Doctor of the Universal Church.

Father Brice proposes St. John's doctrine as an antidote to the materialism, industry, science and natural altruism of the present age. He shows convincingly that "this modern Doctor of the Church has a vital message for our own day, a doctrine to offset the harmful exteriorization of our spiritual powers in the name of progress and science." We learn that St. John is not a terrifying prodigy, but a realist who points out the *normal* path of perfection with a simplicity which makes him practical for the beginner as well as for the proficient. "The divine union which St. John points out to us is the normal growth of the supernatural organism received in Baptism: grace, the virtues and gifts."

The body of Father Brice's work consists of a synthesis of St. John's doctrine, culled chiefly from Book I of *The Ascent of Mt. Carmel.* He defines terms which, in their original vigor, are perhaps repellent. We learn, for example, that the ominous sounding dark night of the senses is nothing more formidable than that indispensable element of progress in holiness, mortification of the sense appetities and desires. *Journey in the Night* is a short book, but it rather thoroughly disposes of the objections that have acted as barriers to a more general reading of St. John's works and appreciation of his doctrine. One of the objections leveled against his teaching on detachment is the fact that attachment to creatures and even venial sin are not incompatible with the state of grace. Father Brice handled this objection neatly enough, but perhaps his answer would have been more convincing had it made capital of the fact that St. John's goal is not merely a state of grace, but "the high estate of union with God," a divinization, by participation, of the soul and its faculties. Here and there an inexact statement gives the reader pause, but it is usually cleared up by the context. The style smacks of that of St. John himself, and, as a result, when one has finished the book, he is well prepared and eager for first hand acquaintance with this spiritual genius.

Priests and religious will find

St. John's works invaluable aids in their own climb to perfection. Confessors will find him an experienced and reliable guide in their work of direction. Preachers will find his illustrations and figures of speech refreshing. But let Father Brice convince you and prepare the way for you.

John J. Castelot, M.A., S.T.L.

They Shall Live Again, Marguerite T. Boylan. Cosmopolitan Science and Art Service, CS&AS, N. Y., pp. 182. $2.25.

IN this volume is told the interesting story of the National Catholic War Council Overseas After World War I. The story is filled with many anecdotes and descriptions and bits of history, all woven together in a manner that makes very interesting reading.

But the volume does more than describe the work of the various units of the War Council established in different parts of Europe after World War I. It also describes at some length Catholic activities and movements of the time in a number of countries — England, Holland, Italy. However, it adds much valuable information regarding the National Catholic Welfare Conference which eventually grew out of the War Councils, and even gives some insight into the relief activities now in full swing in many parts of the world under the auspices of War Relief Services—National Catholic Welfare Conference.

The volume has a special interest, coming as it does, during the Silver Jubilee year of the National Catholic Welfare Conference.

Edward Shea

The Codification of Canon Law

For years, five thousand clergymen in every civilized country collaborated under oath of secrecy. The loyalty and abnegation of the priests was such that the whole work cost the Church fifty thousand lire, or what at that time was roughly five thousand dollars, for unavoidable office expenses and postage. Not one of the collaborators received a penny for his labor!—**The Vatican and the War,** by Cianfarra.

Christianity is not the religion which holds that God exists. Every man has this belief. Only the fool says in his heart there is no God. Christianity is the religion which holds that God became man, that He entered our ranks, assumed our human nature, translated Himself into our idiom, "sifted Himself to suit our light," was reckoned in the census of humanity, and was born in Bethlehem in a temporal generation, Who was born in eternity in an eternal generation.—J. M. Lelen.

Fervorinos for Confession

For the Saturdays of December and the Vigils of Holydays

Peter J. Bernarding

Before the 1st Sunday in Advent

WITH the first Sunday in Advent the Church begins her preparation for Christmas. How well chosen is the Epistle for the day! "It is now the hour for us to rise from sleep . . . Let us therefore lay aside the works of darkness, and put on the armor of light." This call of the Great Apostle is like the sound of a trumpet at early dawn in a soldiers' camp, a summons to a time of intense activity. It is as though he said to us: "Have done at last with your half-hearted service of God! Begin now to love God with all your heart and soul and mind and strength." It is surely a stimulus that most of us need. Sloth is perhaps the most common of all spiritual diseases, as it is probably the hardest to cure. Set to with a will during this Advent and conquer what remains in you of this capital vice. Choose some mortification and stick to it. Perform works not of strict obligation, such as attending Mass daily and assisting at special devotions. Approach all you do in a fervent spirit.

Before the 8th of December

The Feast of the Immaculate Conception must be a day of great joy for all Mary's children. Because she was to be the Mother of God, she was preserved free from the stain of original sin from the first moment of her being. And the rest of her life was in keeping with its beginning. Sinless she was conceived, sinless she remained till she drew her dying breath. Moreover, every thought, word and deed of her whole life was an act of pure love, so that she grew from sanctity to sanctity. All this is implied in the Angel's greeting: "Hail, full of grace!" With the Church let us exult: "Thou art all fair, O Mary, and the original stain is not in thee." What should the children of such a Mother be? Mary answers by pointing to her divine Son—"Be like Him, your Brother." And she will help us in our striving after that Ideal. Only go to her with the confidence of a child.

Before the 2nd Sunday in Advent

The spirit of the world is not Christian, but pagan; and it knows how to usurp our thoughts in a thousand ways. The Christmas Season presents an apt example of this. For the Christian Christ is the core and center of the whole season. But to the worldling it means quite other things. It means much buying and selling and feasting. How

are we to resist the spirit that makes itself so vocal now? How are we to center our thoughts in Christ? St. Paul gives the answer: "Whatever things have been written have been written for our instruction." He is speaking, indeed, of the comfort and help to be derived from reading the Scriptures. But the same is true, though to a lesser degree, of all spiritual reading. This is the weapon with which to combat the worldly spirit. Begin, then, during this Advent to set aside fifteen minutes a day for spiritual reading. Start with the Gospel of St. Luke, and let the Word of God be a guide to your thinking throughout the livelong day.

Before the 3rd Sunday in Advent

Joy through peace in the Lord is the key-note of Gaudete Sunday. Rejoice! The Lord is near. "And may the peace of God . . . guard your hearts and your minds in Christ Jesus." How, you may ask, can one know peace while the world is still in such turmoil? It can be so, because the peace of the Christian is from Christ, not from the world. "*My* peace I give to you; not as the world gives do I give to you." Peace and joy are of the inner man, and can be had even in the most trying outer conditions. This peace of the spirit rests on three things: Union with God through entire submission to His will; union with our neighbor by practicing brotherly love; harmony within ourselves through a good conscience. This is the peace of which the Psalmist says: "Much peace have they that love thy Law." It is like a refreshing well in a retired and shady place. And this peace can be yours, though all the world is against you.

Before the 4th Sunday in Advent

On three of the four Sundays in Advent the Church fixes our minds on John the Baptist. As though she would say: "If you would be pleasing to the Son of God, be like this great Saint." Christ Himself put the stamp of approval on his greatness when He said: "Among those born of woman there has not risen a greater than John the Baptist." Wherein does his greatness consist? Not in the special favors conferred on him by God; not in the high mission to which he was called; but in his profound humility. Never for an instant does St. John lose sight of his true place. When Jesus appears on the scene, he directs his disciples to the Lamb of God. He speaks of himself as not worthy to loose the strap of Christ's sandals. When many disciples begin to follow Jesus, he rejoices and says: "He must increase, but I must decrease." If you would be acceptable to Our Lord, be as lowly as St. John. At Christmas, Christ became a little Child; and we can

enter His kingdom only as little children.

Before the Feast of the Nativity

The place where Jesus was born is marked with a silver star and the simple inscription: "Here Jesus Christ Was Born of the Virgin Mary." Let us often kneel there in spirit during the blessed days of this Christmas Season. For here the Eternal Son of God appeared in mortal flesh and lay a helpless Child with arms outstretched to draw men to His Sacred Heart. And what does He ask of us in return for His boundless love? "Son, daughter," He says, "give Me your heart." What kind of heart shall we offer the Holy Child? Look upon those with whom He surrounds Himself at birth. There is Mary, the spotless Virgin; there is St. Joseph, the meek, obedient man; there are the Shepherds, poor, peaceful men of simple faith. Even here from the Crib He is preaching the Sermon on the Mount: "Blessed are the poor in spirit" —"Blessed are the meek"— "Blessed are the pure of heart" —"Blessed are the peacemakers, for they shall be called children of God." Cherish these principles in your mind and heart, and live by them.

Before the Last Sunday in December

Never forget that God is a Father to us. He has shown Himself such in the bounty of His creation. Even more so in the mercy of the Redemption. This is a thought that St. Paul brings out in the Epistle of the Sunday: "God sent His Son . . . that we might receive the adoption of sons." How consoling is the thought that we are sons of God and that He is our Father! It is like a ray of sunshine lighting up the landscape of our lives. And His is not merely a general love for all men; it is an individual, personal love extending to the smallest details of our being. As Newman puts it. "He looks tenderly on thy hands and feet; He knows thy voice, the beating of thy heart, and thy very breathing." Or, as Our Lord Himself says, "the very hairs of your head are numbered." Go to this kind Father with the loving confidence of a child. Go to Him especially in afflictions, for even they are the "shade of His hand, outstretched caressingly." Think on these things as often as you say the "Our Father." May God love you!

Bigotry: "To be bigoted does not consist in a man being convinced that his belief is right and another's belief is wrong, but in his having too little intelligence and imagination to be able to perceive that those who disagree with him can do so in good faith and complete honesty."—Sigrid Undset, quoted by Severin Lamping, O.F.M., in **Through Hundred Gates.**

Meditation for the Priest

Higher than the Angels ✠*John F. Noll*

Castigo Corpus Meum (I Cor. IX, 27).

HAEC MEDITARE

If the New Law be the perfection of the Old, it might have been expected that celibacy would be a distinguishing mark of the priesthood, because even in the Old Testament, priests who served the Temple of Jerusalem were obliged to live as celibates during the year covered by their term of office. If man, generally speaking, was *created only a little less than the angels,* the priest *exaltatus super angelos* must be like unto them.

St. John tells us that only virgins are guards of honor to Christ in Heaven, that *they follow Him wheresoever He goeth.* Therefore His guards of honor, the keepers of His household here on earth, should be virgins. Those who were nearest to Jesus during His life time, Mary, Joseph, John the Baptist, John, the beloved disciple, were virgins. Of all the Apostles, St. Jerome said: *Apostoli aut virgines, aut post nuptias continentes.*

But why discuss theories? You have become a celibate in fact. Immediately before you were admitted to the subdiaconate you were reminded *Hactenus liber es,* and you were told to depart if you did not wish to be bound for life to calibacy. When you stepped forward to the ordaining Bishop, celibacy became a part of your ordination bargain with God.

Christ is your lover; you may cultivate affection for no other. Spiritual interests alone should engage your attention. *Virgo es; quid te mulieris delectat societas?* (St. Augustine)

Cardinal Manning writes: "But the good of the Universal Church is the highest end of the highest office, and to that office our Divine Master has attached all the graces and means and helps of His Holy Spirit, so that they who serve Him in the world shall be surely sanctified. For them He said, 'I pray not that Thou shouldst take them out of the world; but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As Thou hast sent Me into the world, I also send them into the world' (John XVII, 15-18).

"In this sense the priesthood of Jesus Christ is secular, because He sent it forth into the world; and it is His will that we should dwell and labor and war and suffer in the world to be the 'light of the world' and 'the salt of the earth.' "

As a total abstinence pledge for life makes the observance of temperance easy if one remains away from drinking persons and the places they patronize, so

the pledge of celibacy is easy of observance, for the one who avoids the danger. Like St. Paul you must *castigare corpus* and *omnes sensus corporis,* through whose avenues the mind and heart are contaminated.

You pray every day for a *cor mundum;* but it cannot be *mundum* if its affections are not holy, if it be not completely detached from things *immunda et vana.* A *cor mundum* demands a *mens munda* from which a *vita munda* follows logically.

Like the Victim you offer, you must be a *hostia sancta, hostia immaculata. Propter votum bis peccas quando consentiens tangis, spectas, cogitas, concupiscis turpia.*

—:—

From the Encyclical of Pope Pius X

Now let us see in what this holiness consists which a priest dare not be without. For if any one of us is ignorant about this holiness or does not well understand it, he is surely in a precarious position. There are certain individuals who think, without openly saying so, that the priest's merit lies entirely in spending himself wholly for the benefit of others; wherefore, neglecting the cultivation of those virtues that make for individual perfection (which they presume to call passive), they say one should put forth every possible effort to cultivate and exercise the active virtues. It is astounding how specious and pernicious this doctrine is. With his customary wisdom Our Predecessor of happy memory remarked of this teaching: "That some of the Christian virtues are not opportune in certain times could occur only to a mind that had forgotten the words of the Apostle: 'For whom He foreknew, He also predestined to be made conformable to the image of His Son' (Rom. VIII, 29). The teacher and exemplar of every form of holiness is Christ, and to His model all those who wish to attain the regions of the blessed must form themselves. Now He is not changed by the passing ages but is 'Jesus Christ yesterday, and today and the same forever' (Hebr. XIII, 8). So to the men of every age these words are directed: 'Learn of Me, for I am meek and humble of heart' (Matt. XI, 29); and there is no time in which Christ does not show Himself 'obedient unto death, even to the death of the cross' (Philipp. II, 8); and these words of the Apostle are true for every age: 'They that are Christ's have crucified their flesh, with the vices and concupiscences' " (Gal. V, 24).

If all this is directed to the faithful at large, it is directed in an especial manner to priests; they, much more than others, should take to heart, as addressed to themselves, what this same Predecessor of Ours exclaims with apostolic zeal: "Would that many more would cultivate these virtues, as did those holy men of the past, who,

through humility, obedience, and abstinence, were mighty men in deed and word, a marvelous power not only in religion but in public and civil life as well." It will not be amiss to note here that this very discerning Pope mentions—with excellent judgment—"abstinence," which in the terminology of the Gospels is "self-denial." For, indeed, under this very heading, beloved sons, is set forth the whole strength, the whole glory, the whole fruit of the priestly office; while from the neglect of this virtue arises every single evil in the life of the priest that may give scandal to the faithful. For if any priest does things for the sake of money, if he becomes involved in worldly affairs, if he seeks the first places and cares not for others, if he indulges the weaknesses of flesh and blood, if he tries to please men, if he puts his trust in the specious arguments of mere human prudence, he does all these things because he neglects the command of Christ and rejects the condition that He lays down: "If anyone will follow Me, let him deny himself" (Matt. XVI, 24).

—:—

Here say the Rosary, making application of its rich indulgences and of the prayer itself.

—:—

Read ten minutes or more from a spiritual book.

—:—

Follow the Pope's advice above, and never retire without two or three minutes of Particular Examen.

—:—

Prayer

(for myself and my brother priests)

I have now here before me, O Lord, a sad prospect of the manifold offenses, by which I have displeased Thy Divine Majesty, and which I am assured will appear in judgment against me if I repent not and my soul be not disposed by a hearty sorrow to receive Thy pardon. But this sorrow, O Lord, this repentance, must be Thy free gift, and if it comes not from the hand of Thy mercy, all my endeavors will be in vain, and I shall be forever miserable. Have mercy, therefore, on me, O Father of Mercies, and pour forth into my heart Thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended Thee, so good a God. Permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it be now Thy gift descending from Thee, the Father of lights, that so my repentance may be accompanied with amendment and change of life, and I may be fully acquitted from the guilt of all my sins, and once more received into the number of Thy servants. Through Jesus Christ our Lord. Amen.

Suggested Subjects and Sermon Jottings

John C. Selner, S.S., S.T.D.

Second Sunday of Advent to Christmas, inclusive

Second Sunday of Advent

December 9

Suggested Subjects from the Epistle (*Rom.* XV, 4-13):

1. Scripture Reading.
2. Nature of Revelation.
3. Historical Character of the New Testament.
4. The Church and the Bible.
5. Knowledge of God's Greatness.
6. Loving One Another in Christ.
7. Union Within the Church.
8. Patience.
9. Hope Through Revelation.
10. Christianity for All Men.
11. Gratitude for Religion.
12. Expectation of Christ.

Suggested Subjects from the Gospel (*Matt.* XI, 2-10):

1. John the Baptist.
2. Preparation for Our Lord.
3. Christ the Messias.
4. Christ, the Friend of the Poor.
5. Motives of Credibility.
6. Miracles.
7. Spiritual Diseases.

"Scripture Reading"

Introduction: Advent would be a very good time for special reading of the Scriptures.

Main Thought: In neglecting the reading of the Scriptures we are losing a most important means of contact with God.

Protestantism, such as it is, has been held together for four centuries by the Bible. Now with the waning interest in the Bible among Protestants, religion and belief is disintegrating very fast. The old-fashioned Protestants were very devoted to the sacred writings. True, they understood little of the meaning and background of much of the Scriptures, but the sacred word alone seems to have held them to God when nearly every other means of contact were gone.

We Catholics, on the contrary, come into contact with the Sacred Text more or less by accident. We have the epistle and gospel at Mass and sometimes a lesson from the Old Testament, but unless we study the Scriptures at home, our hearing of the Word is limited to the reading of a few excerpts by the priest after the announcements on Sunday. It is really surprising how little of even the New Testament we hear. Yet there are a few Catholics who imagine the whole Bible is read to them in the course of a year. This is really regrettable.

It would be a fine thing if some families were to take the New Testament, look for the passages

read on any particular Sunday, and then sit down together for a few minutes and read the whole chapter from which those passages were taken. It is amazing how much devotion and love of religion can come from a practice like that. Or a little group of friends might gather every so often and systematically read the four gospels, the Acts of the Apostles, and the Epistles from the New Testament; and perhaps the Psalms, the Book of Proverbs, the Book of Wisdom from the Old Testament.

Conclusion: At any rate, I suggest you read in private the whole chapter from which the excerpts were taken for this morning's Mass both for the epistle and the gospel. You will be deeply impressed by the effect the holy Word of God can have on you.

Third Sunday of Advent

December 16

Suggested Subjects from the Epistle (*Phil.* IV, 4-7);

1. Notion of True Joy.
2. Joy in Serving God.
3. Joy Because of God's Favors.
4. Peace in the Spiritual Order.
5. Duty of Avoiding Sadness.
6. Good Example.
7. Trust in God.
8. Prayer.
9. Restlessness of Worldlings.
10. Moderation.

Suggested Subjects from the Gospel (*John* I, 19-28):

1. The Message of St. John the Baptist.
2. Obligation of Trying to Find the Truth.
3. Fear of Moral Obligations.
4. Knowing Christ.
5. Penance.
6. Hypocrisy.
7. Humility.
8. Knowledge of Self.

"Duty of Avoiding Sadness"

Introduction: In the middle of Advent and of Lent the Church encourages us to be cheerful. Times of penance need not be times of morbidity.

Main Thought: A disposition of continual sadness can do serious damage.

You know there are seven capital sins. Called capital because they are the sources of other sins. Well, centuries ago there was an eighth capital sin. Sadness. Too bad it was dropped from the list. It causes a terrible amount of harm, particularly if it is a disposition of discouragement. You find many people who are habitually sad. Most of them have developed a sort of liking for sadness; it disturbs them to have to be cheerful. Sometimes they nourish themselves on self-sympathy. Feel bad for themselves. Tell themselves there is nothing to be happy about. And therefore what is the use of trying to be good or please God?

Well everyone knows there are people with enormous troubles to bear. But isn't it a fact that those with the worst troubles seem to be surprisingly cheerful? It is heroic sometimes. How God must love them! And yet you see some who sulk for a week or a month because some little thing goes wrong.

When the devil cannot find a better way of getting people to sin, he makes them sad and discouraged; makes them feel bad for themselves; and the first thing you know they are ready to break away from God.

Conclusion: Anyone who looks at his faults and shortcomings cannot help feeling bad about them; but if you end up by saying: "What's the use of trying?" you are giving in to discouragement and sadness. The best way to think is this: "I know I have many faults to overcome, but our Lord will give me ever so much grace, especially during Advent, and I am going to be very energetic and cheerful in my efforts to improve."

Fourth Sunday of Advent

December 23

Suggested Subjects from the Epistle (I Cor. IV, 1-5):

1. Human Respect.
2. Rash Judgment.
3. Self-satisfaction.
4. Testimony of a Good Conscience.
5. Final Perserverance.
6. God, the Searcher of Hearts and Motives.
7. Gift of the Priesthood.

Suggested Subjects from the Gospel (*Luke* III, 1-6):

1. Preparation for Christmas.
2. God's Love in the Incarnation.
3. Salvation for All Men.
4. A Mission in Life.
5. Mortification.
6. Humility of St. John the Baptist.

"A Mission In Life"

Introduction: Cardinal Newman wrote a powerful sermon on this subject: "God's Will the End of Life." It is a fine subject to consider today.

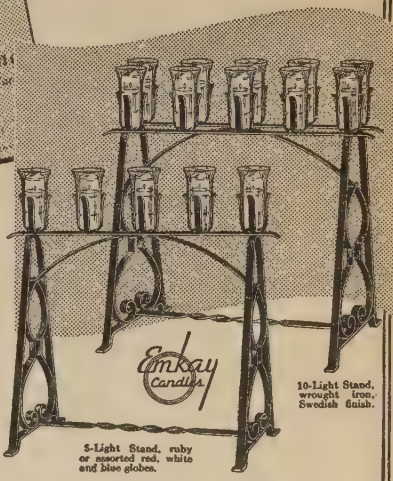
Main Thought: Every man on earth is put here by God to fulfill a destiny.

The trouble with many of us is that we do not consider ourselves important in God's plan. Yet we are, all of us. Suppose John the Baptist had refused to fulfill his part of God's plan; or our Lady, or St. Joseph. We realize how important they were in the design of God, but after all, what God asked of each of them was only a series of little acts; and most of those acts would seem rather unimportant.

Of course we must all contribute to God's glory one way or another; but some imagine they could do that very well if only circumstances were different in their lives. That is where they make their mistake. Distant

Emkay Candles

Illustrated
POSTERS
available with Emkay
7-DAY DEVOTIONAL LIGHTS and STANDS



10-Light Stand, wrought iron, Swedish finish.

5-Light Stand, ruby or assorted red, white and blue globes.

For the benefit of your parishioners wishing to offer prayers for those still in the armed services, or for those who have given their lives for their Country, Emkay offers the appropriate and reverent colored poster illustrated above. Matching offering envelopes as shown, are also available.

These are offered with the well-known Emkay 7-Day Devotional Lights and Stands illustrated. Write for complete information.

MUENCH-KREUZER CANDLE CO., Inc.

Purveyors to the Vatican by Appointment

SYRACUSE 1, N. Y.

NEW YORK CHICAGO NEW ORLEANS
LOS ANGELES SAN FRANCISCO

hills look green. We have a destiny to fulfill just where we are; if we are in other circumstances tomorrow, we shall still have to contribute our share to God's glory and aim to be with Him forever.

There is no use thinking our work in life is unimportant. Of course it is unimportant in one sense. Whose work *is* important after all? We live a few years and then vanish; some one else will come along and do our work better than we did perhaps. But no matter who we are, our work in this life is very important if it is done with the object of pleasing God. When our Lord calls us up to judge us, He is not going to say: "You were only a tailor or a grocery clerk, so it doesn't matter how you did your work. Of course, if you had been a great industrialist or a bishop or writer of books, that would be different." Neither the great of this world nor the lowly of the world are great or lowly in the sight of the infinitely perfect and all holy God whom we all serve. We have our work to do, our mission to fulfill, and it matters a great deal whether or not we get our work done and fulfill our mission: all the difference between failure and success.

Conclusion: This last Sunday of Advent is a good time to think of these things. Look upon your duties tomorrow as if God had come to you in the morning and said: "This is what I want you to do today." You wouldn't answer, "Oh, that isn't important," would you?

Christmas Day

December 25

Suggested Subjects from the Epistle of the First Mass (*Titus* II, 11-15):

1. Fulfillment of Long Expectation.
2. Redemption.
3. Sacrifice of Christ.
4. The New Hope.

Suggested Subjects from the Gospel of the First Mass (*Luke* II, 1-14):

1. Journey of Joseph and Mary.
2. Christ Rejected by His Own.
3. Reception of Christ and Its Fruits.
4. Promise of Redemption Fulfilled.
5. Mary, the Mother of the New-born Saviour.
6. Child of Peace.
7. Resignation to God's Will.
8. Lessons from the Birth of Christ.
9. Joy in Finding Christ.
10. Seeking God: Divinity Where Least Expected.
11. Christ Emptying Himself.
12. Good Tidings of Christ's Birth.
13. Bethlehem and the Mass.
14. The Meaning of Christmas.

Suggested Subjects from the Epistle of the Second Mass (*Titus* III, 4-7):

THE FAMILY FACES FORWARD

Catholic Book of the Year

"**The Family Faces Forward** is the Catholic Book of the year. But it is more than a book; it is a movement. **The Family Faces Forward** is the Catholic movement of the century.

"Of old the Apostles took a Book and a Movement and went forth to the conquest of paganism. Our book is founded on that Book; our movement an integral part of that eternal Movement. With them the modern apostle in the parishes can renew the face of the earth."—**Most Rev. Joseph P. Hurley, Bishop of St. Augustine and newly appointed Ad Interim Apostolic Nuncio to Yugoslavia.**

Comprehensive, Current

Comprehensive, current and well-indexed, **The Family Faces Forward** is of inestimable value to the priest in pastoral work. More directly engaged in work for the welfare of the Family than anyone else, he finds in it material to assist him in many fields—in explaining the teachings of the Church on family life; in bringing to bear in the community Christian moral teaching on a just family wage, adequate housing, proper maternity care; as well as in advising in the myriad problems that beset the families making up the Catholic parish.

22 Chapters

Containing 22 chapters by as many noted contributors. **The Family Faces Forward** was prepared by the N.C.W.C. Family Life Bureau under the direction of Rev. Edgar Schmiedeler, O.S.B., Ph.D. Widely used as a study club text, it is being utilized now by all the study clubs of the Diocese of La Crosse.

Single copies $1.00; 5 or more 20% discount, plus postage

ORDER FORM

N.C.W.C.: Enclosed is $..... for..... copies of **The Family Faces Forward.**

.....

Name

.....

Street City Zone State

National Catholic Welfare Conference
1312 Mass. Ave., N. W. Washington 5, D. C.

1. Goodness of God.
2. Our Sanctification Is from Christ.
3. Mercy of God.
4. Heaven Re-opened.
5. Christ's Gift Is Grace.
6. Christ Within Us.
7. Christ the Cause of Our Hope.

Suggested Subjects from the Gospel of the Second Mass (*Luke* II, 15-20):

1. Accepting Christ: His person and His Doctrine.
2. Seeking Christ Among the Lowly.
3. Open-heartedness to Christ's Teaching.
4. Gladness in Obeying God's Inspirations.
5. Thanksgiving for Light.
6. Gift of Faith.

Suggested Subjects from the Epistle of the Third Mass (Heb. I, 1-12):

1. Divinity of Christ.
2. Fulfillment of the Prophecies.
3. Christ the Full Revelation of God.
4. The Omnipotence of Our Mediator.
5. The Birth of the King.
6. Christ, the Greatest of God's Messengers.

Suggested Subjects from the Gospel of the Third Mass (John I, 1-14):

1. Explanation of the "Word."
2. Christ, Eternal God.
3. No Life without Christ.
4. The Incarnation.
5. Christ the Light.
6. Elevation of Man.
7. Reception of Christ by the World.
8. Christ Ever with Us: in His Church; in Our Souls.

"Seeking God: Divinity Where Least Expected"

Introduction: The profound mystery of Christmas brings God to us in such a way that we can hardly help loving Him.

Main Thought: We seek not the God of our imagination or fancy, but the God who was and is and ever shall be, the God of revelation.

The farthest flights of fancy could never have contrived the sweet and simple story of Christmas day. Yet that story is divinely true and has given inspiration to mankind ever since it was made known. A foster father and a virgin mother and a new-born child; a manger, some shepherds, the songs of angels and the news of redemption. There is the story.

If God were to ask you how He might come into this world, you would never dream of telling Him to do it this way—without trumpet or fanfare or sparkling gold or soft raiment or the congress of the illustrious of this earth. No, He came by a plan that was distinctive of all the dealings of God with men; He set aside the wisdom of this world and confounded the wise in their own conceits; He brought about effects from causes which would be inadequate were they not in omnipotent Hands; and thus He

YOUR janitor spends a minimum of time maintaining Seal-O-San finished floors

Here's why. Seal-O-San penetrates deeper . . . fills and seals all cracks and cells that harbor dirt. It leaves a beautiful, wear-resisting finish that *prevents* dirt or moisture from piercing the surface—a finish unmarred by dirty traffic lanes, unharmed by chemicals or ink . . . *easily* kept clean with a dry mop. Scrubbing is seldom necessary.

Faced with a lack of help and the uncertain performance of ordinary finishes, you serve your school best by *insisting* on a labor-saving Seal-O-San finish for *all* wood floors.

HUNTINGTON LABORATORIES INC

DENVER HUNTINGTON, INDIANA TORONTO

TRADE MARK

P-E-N-E-T-R-A-T-I-N-G

SEAL-O-SAN

PERFECT SEAL AND FINISH FOR WOOD FLOORS

could prove to men that it was Himself.

And so the Infinite God lies in a wooden manger and not in a golden cradle; and He is born near the roadside in a despised province of a boastful world; and He commits Himself to the care of an unknown artisan and a frail maiden mother and He delights in the clumsy worship of shepherds. And yet there was a sweet rebellion even in Heaven and an army of angels broke through the skies while the night was in the midst of her course and cried: Glory to God in the highest and on earth peace! And noble men from lands far away saw a star in the sky, took it to be a sign of the world's redemption, and at the end of a long and hazardous journey they bowed before an Infant King whose only courtiers were Joseph and Mary and perhaps a few neighbors.

Conclusion: If you would find God this day, look for Him among the lowly; look for Him where there is the least pretense; look for Him on the altar under the humble appearance of bread and wine; look for Him in the simple and disarming words of the gospel, in the faces of little children and by the sickbed, among the poor and the humble, among the clean of heart and the unworldly. There you will find Him and there you may begin to understand why the Word was made Flesh and how the redemption was brought about.

Spiritual Deafness

Results from Physical Deafness

When a Confessor's "Te Absolvo" falls on deafened ears . . .

When his advice and instruction is merely a garbled sound . . .

Then frustration and futility become the lot of those neglected hard of hearing members of your parish. THEY NEED HELP.

TRIMM CONFESSIONAL HEARING AIDS and TRIMM GROUP HEARING EQUIPMENT are designed to solve this problem.

Write for information about our Free Offer.

Trimm Distributors, Inc. 1770 West Berteau Ave.
Chicago 13, Illinois Phone: Graceland 6640

Currente Calamo

(Continued from page 6)

the case in a recent issue of **The Daily Worker.** "Naturally it is a surprise," she confesses, for Budenz to return to the faith of his fathers. Not a tragedy, but only a surprise "as when an apparently normal person suddenly disappears, commits a crime or attacks those nearest and dearest to him."

And all so unnecessary, Tovarich!—we can hear her voice edge a little. — So unnecessary! "The Communist Party does not require repudiation of one's religious faith to become a member of the party." But, sister, (we do not know the feminine form of Tovarich) it certainly helps.

Seriously, this is the interesting phase of Flynn's discussion of what she calls "the Budenz episode." Not unexpected—since it has been proclaimed ad nauseam of late that there is no incompatibility between Communism and the Church. Only Marx, Engels, Lenin on one side, and a few Popes on the other, insist on this dichotomy. Not Elizabeth Gurley Flynn. Oh yes, "the Monsignor Sheens" also "put forth this incorrect thesis, which life refutes in every Catholic Country in Europe today (especially where the Soviet Union has liberated people from fascism)."

Father, take a deep breath before you start looking for the names of those countries the Soviet Union has liberated.

But anyway, it is more pertinent to ask, "Why should **The Daily Worker** attack the Church?" This is being done so much better by its various fronts and aliases: by **The Protestant,** by its catspaws in the ministry, by fellow-travelers on college faculties, by its numer-

For the Priest at Christmas

THEOLOGICAL STUDIES

A Quarterly Review

Published by
the Theological Faculties of the Society of Jesus in the United States

In the December issue:

NEWMAN
D. J. Saunders, S.J.
OMNIA MUNDA MUNDIS
J. C. Plumpe
SCHEEBEN AND THE REVIVAL OF THEOLOGY
C. O. Vollert, S.J.
NOTES ON MORAL THEOLOGY, 1945
J. C. Ford, S.J.

In forthcoming issues:

Religious Liberty (continuation of a series) ..... ***J. C. Murray, S.J.***
Abbé Migne and Catholic Tradition ..... ***A. C. Cotter, S.J.***
Anglican-Orthodox Relationships ..... ***J. L. Monks, S.J.***
Abel's Place in the Liturgy ..... ***J. Hennig***
Scheeben on the Indwelling of the Holy Spirit ..... ***M. J. Donnelly, S.J.***
Concept of the Verbum in the Writings of St. Thomas ..... ***B. J. F. Lonergan, S.J.***

In all issues:

Critical and Evaluative Reviews of Current Theological Literature

THEOLOGICAL STUDIES,
WOODSTOCK, MARYLAND

Please send THEOLOGICAL STUDIES to:
Name .....
Street .....
City & Zone..... St.....
Please make checks payable to THEOLOGICAL STUDIES
$5.00 the year; $5.50 foreign

Gift Books for

CLERGY—RELIGIOUS—LAITY

Breviarium Romanum

with the new Psalter and all new Offices in their proper place.

Editio juxta Typicam Vaticanam

Large Type Edition—4⅝x7—4 vols.

7-3023 Amer. Lea., gold edge	$32.00
7-4018 Sheepskin, gold edge	35.00
7-4025 Morocco, gold edge	40.00
7-4025 Red Morocco	50.00

Pocket Size Edition—4x6—4 vols.

5-3023 Amer. Lea., gold edge	$25.00
5-4018 Sheepskin, gold edge	30.00
5-4025 Morocco, gold edge	35.00
5-4025 Rer Morocco	45.00

THE RACCOLTA

New English translation of the Indulgenced Prayers of the Church by Rev. Joseph P. Christopher, Ph.D. and Rev. Charles E. Spence, M.A.

Imitation Leather—Boxed—$3.85 per copy

THE PSALMS
Prayerbook

English translation of the new Latin text of the Psalms arranged for Prayerbook use. With Preface by Rev. W. H. McClellan, S.J., Reflections by Rev. J. A. Rowan, D.D. and Commentary by Rev. J. E. Coleran, S.J.

Imitation Leather—Boxed—$3.85 per copy

RITUALE ROMANUM
12mo Printed in Red and Black

An official Liturgical Book for Priests. A special U. S. A. supplement provides the Baptismal and Marriage Ceremonies with English forms.

11-2001—Cloth, red edge	$3.50
11-3023—Leather, gold edge	4.75
11-4017—Morocco, gold edge	6.75

BENZIGER BROTHERS, Inc.
26-28 Park Place, New York 7, N. Y.

ous foreign language publications in the U. S. Why a frontal assault when an expeditious stab in the back is so much simpler?

Dinner with Fulton Sheen

Budenz's loss has added to a long list of ex-editors of **The Daily Worker**. So **The New Leader** informs its readers. There are numbered among his predecessors who fell by the wayside (or got a little auxiliary push) Bill Dunne, Clarence Hathaway, Sam Don, Bob Minor (recently dropped as a Browderite) and a certain T. J. O'Flaherty, "old time bolshevik who went back to Ireland after losing the revolution here"! Now, the acting editor is Alan Max who, according to the same source, is said to have sworn never to have dinner with Fulton Sheen.

Misery Loves Company

Let **The Daily Worker** weep on the shoulders of **The Nation** and **The New Republic**. All three have red eyes but we didn't know it was from weeping. Last June, Louis Fischer quit **The Nation** after 22 years on its staff, 12 years (1924-36) as its Moscow correspondent. Said he, "**The Nation** now has a 'line' and omits whatever does not fit the 'line'." Last May contributing editor Varian Fry quit **The New Republic**. Said Mr. Fry, with a good deal more feeling, "After reading your [editorial on Russia] I felt as though I wanted to vomit." Both **The Nation** and **The New Republic** will be able to sympathize with **The Daily Worker**: all three have made the same sacrifice for the party.

Ex-Catholic Foster

An editorial in the Boston **Pilot** entitled "Louis Budenz Will Need Many Prayers" prompted Mr.

Currente Calamo

David Goldstein to ask prayers for William Z. Foster as well. Foster is a fallen away Catholic. He writes of his own defection: "I lost my faith in religion which my Catholic mother had so carefully taught me" through "omnivorous reading" that "introduced me to the theory of man's evolution from the lower animals and definitely ended my belief in human immortality." Might not William Z. Foster, under other circumstances, today be exercising his powers of leadership in the cause of Christ? How did it happen that he was thus swept off his feet? Are we losing future leaders even now? Chastening thoughts. But read "The Leakage Is Terrific" on page 42 of this issue in case you feel we're too pessimistic.

"We recruit our members openly and above board," says Elizabeth Gurley Flynn (who seems to think Budenz was shanghaied), "and, we get more Catholics than one in ten years, too, incidentally."

Announcement

We are very gratified to learn that the Very Reverend Ignatius Smith, O.P., Ph.D., S.T. Lr., has found it possible, in spite of his many duties, to accept an associate editorship on the staff of **The Priest.** Dr. Smith, dean of the School of Philosophy at the Catholic University and Director of its Preachers' Institute, will provide our Sermon Notes for 1946-47. Furthermore, he will head our new department of Homiletics, a role for which he is uniquely qualified, not only as a nationally known speaker but as a pioneer in a contemporary move-

TO ALL PASTORS

For Repairing and
Expert Re-plating
of Sacred Vessels
including Chalices
Ciboria
Patens
Monstrances
Lacquering of
Candlesticks, etc.

Consult the

Martin Band Instrument Co.
Elkhart, Indiana
Attention Mr. L. B. Dolan

(This advertisement has ecclesiastical approval)

Planning To Visit MEXICO CITY, Father?

You will appreciate the comforts and conveniences of stopping here for residence. Privilege has been given for keeping the Blessed Sacrament here; you will have facilities for saying daily Mass. Please write in advance to:

Sra. Guadalupe O. de Mesa
Calle de Tenancingo 34
Colonia Condesa
Mexico, D. F., Mexico.

(This advertisement published and paid for by a grateful priest.)

A Flag of
Christ the King
In Every Catholic Home
Size 6 inches by 4 inches.
Mounted on staff with
National Emblem,
"For God and Country."
—o—
Order now for Christmas.
Decorate for the Christ Child.
—o—
Write today for PICTURE and explanation and prices
Legion of Christ the King
Rev. R. J. Williams, M.D.L.R.
3503 10th St., N.E.
Washington 17, D. C.

Addresses and Sermons
By His Excellency the Most Rev. Amleto Giovanni Cicognani
Sixty-four discourses commemorating important events in the Catholic life of every section of the United States. "The priest will find in it much for his own reading and solid matter for his sermons."—**Thought**
416 pp., $2.50.
Dept. 4-706
St. Anthony Guild Press
PATERSON 3, NEW JERSEY

ment to restore the pulpit to its proper place.

Our sincere thanks, too, at this time, to Father Selner whose contributions in 1945 found such a warm welcome in your rectories. Father Selner has a new book with Macmillan's, by the way. We shall keep you informed on its progress through the press.

A Note on a Contributor to Be

Father Gillis, who will be introduced to our pages next year, is now slated for a series of five talks on C.B.S., every other Sunday from 1 to 1:30 p.m., EST, starting December 2. (We thought we would pass along this information, since we have a "family interest" in the speaker.) Each of his lectures is on a vital subject and, although the matter may seem heavy, we can depend on Father Gillis' wit and oratorical charm to leaven the lump and make it acceptable to even the least literate of our parishioners.—Dates and titles of his talks follow:

Dec. 2—Man: A Creature of God.

Dec. 16—Spirituality and Immortality of the Soul.

Dec. 30—Freedom of the Will.

Jan. 13—Destiny of Man.

Jan. 27—The Fall of Man.

The radio program sponsored by **Our Sunday Visitor** on Mutual's network every Thursday at 10:15 a. m., E.S.T. continues to win favor, and the number of stations carrying it grows weekly. Bishop John F. Noll is the present speaker, and His Excellency will continue through the month of January.

Correspondence

A Note on Pronunciation

Editor:

This concerns merely an incorrect pronunciation of a simple word. Some thirty years ago, a priest caused comment by his pronunciation of the word "sacrifice," in making it rhyme with "edifice." Recently I mentioned that pronunciation to a young priest, and he replied: "That is what I say. That pronunciation was discussed in the seminary, and it was decided that it is correct." Such being the case, "something ought to be done about it." The idea! Teachers in a seminary instructing the young men to mispronounce so simple a word; a word that occurs so often in the expression, "sacrifice of the Mass." And what will be the influence of those alumni in the parish schools, if they tell the children to say "sacrifiss"?

There is no authority for that pronunciation. It is true that Webster's "New International Dictionary," A. D. 1910, has a Note which reads: "Some good speakers say 'fiss'." But that Note is not in the 1940 edition. (Perhaps the good speakers are better speakers now for having corrected themselves.)

In the forepart of Webster's "New International" there is a list of words, varying in pronunciation as given by seven authorities; but all seven make "i" in the last syllable of "sacrifice" long: as in "ice" and "nice." What the seven authorities do not agree on, is the sound to be given to "c" in the last syllable. Some say like "s"; others say like "z." It depends also on whether "sacrifice" is used as a noun or as a verb.

Non-Wrinkle Surplice

Small, Medium, Large Sizes

$8.50 each, 3 for $25.00

Also ideal for use when attending neighborhood services, such as Forty Hours, Funerals, etc.

Every Sacristy should have one or more of these serviceable Surplices.

The Church Mart

City Hall Square,

Milwaukee 2, Wis.

A National Institution
with Coast-to-Coast Service

PALMS

FOR PALM SUNDAY

Large and dwarf palms, procured from the finest groves in Florida, shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA PALM COMPANY

P. O. DRAWER 690

Office: 123 Cordova Street

ST. AUGUSTINE, FLORIDA

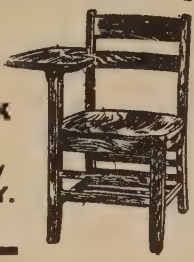
CHAIRS

PROMPT SHIPMENT

From New York stock or factory. Please specify requirements.

MANY STYLES

- Folding Chairs
- Tablet Armchairs



ADIRONDACK CHAIR CO.

1140 Broadway
New York 1, N. Y.
Dept. 16

TICKETS

If It's a Ticket — We Make It

Roll Tickets
Prize Drawing Tickets
Flat Tickets
Coupon Books
Reserved Seat Tickets
Paddles for Paddle Wheels
Tags, Etc.

NATIONAL TICKET CO.
DEPT. 12 SHAMOKIN, PA.

Correspondence

Since the Webster dictionary and the Funk and Wagnalls agree in this matter, it would seem that in this country we ought to follow them. According to them, when used as a noun, the preferable pronunciation is to make the last syllable agree with "vice—nice"; that is, using the "s" sound. The secondary pronunciation has the "z" sound. As a Hebrew is supposed to say "nize baby." Or as in the word "eulogize."

When used as a verb, the pronunciation is just the reverse. Thus: "He sacrifized it" is preferable to "sacrifised it" (phonetic spelling). Accordingly we ought to say that, as a sacrifise, Christ sacrifized Himself.

Priest Observer

Editor:

Far from establishing a precedent, I sincerely hope that the printing of an article by one "ex femineo sexu" will call forth so many protests that no clerical journal will ever venture to draw on that source again.

In the first place, was there any use of printing this article at all? The writer asks a dozen questions, and then says those and **dozens other** questions will have to be answered if you agree to speak on the radio. Well, if dozens of other questions have to be asked—without doubt by the radio station—and answered later on, why bother with any of them now? I have never spoken over the radio, but surely the radio stations must have plenty of printed matter which they send to prospective speakers to supply them with all the information they may need.

And if an article of this kind was

really desirable, are there not dozens of priests who have spoken on the radio who would have been able to write it? Why then ask a woman,—and a non-Catholic at that?

Can't we priests even have a magazine bearing our own name all to ourselves? Next some Ph.D.'d nun will want space in your columns; then the nuns will become subscribers, and in the end, perhaps (let us hope not!) "The Priest" may look like a "Co-ed" magazine.

In the fond hope (which is beginning to wane a little) that The Priest will be kept a strictly inter-nos publication,

I am very sincerely yours in Christ,

(Name withheld)

Editor:

Congratulations on Miss (Mrs.?) Inman's article. I have been on the radio a number of times and appreciate what she has to say. This article goes forthwith into my files.

Interesting innovations, too, to have one "ex femineo sexu" represented in the pages of The Priest. "Truth from any source" seems to be your motto. Why not get other experts in other fields to write for us.—Only you'll have to be nicer to them than you were to this contributor in Currente Calamo.

J.O.C.

Editor:

I would not be surprised if Miss Inman's article will cause considerable comment. Some of us old "die hards" will not be quite willing to accept instruction from a mem-

"Christ My King"

By The Most Rev. J. F. Noll, D.D.

* * *

A Book Containing 30 Meditations For Priests

* * *

With readings from the Encyclical of Pope Pius X on the Holy Priesthood

* * *

The meditations are most practical and are related to a private Holy Hour or Half Hour. The meditations were restricted to thirty designedly, because the author believes that the same observations should be repeated at least *once a month* if they are to sink into the priest's soul.

* * *

PAPER COVER — 180 PAGES
50c POSTPAID

OUR SUNDAY VISITOR

Huntington, Indiana

Winter Announcements From

THE NEWMAN BOOKSHOP

Catholic Booksellers and Publishers

THE THIRD DAY by Arnold Lunn
In his defense of the Resurrection Mr. Lunn takes nothing for granted but gives proof of every stage in the argument. This is the only single volume that brings together all the evidence for and against this cardinal dogma of Christianity. December $2.75

SERMON OUTLINES
by Rev. William R. O'Connor; with an introduction by Archbishop Spellman.
Apt sermonettes to help the busy priest.
Paper $1.25; cloth $2.25

THE PRACTICE OF THE PRESENCE OF GOD
by Brother Lawrence of the Resurrection; translated by Sister Mary David, S.S.N.D., College of Notre Dame of Maryland.
A new translation of a well-known Christian classic. $2.25

HOLINESS FOR ALL
by Norbert Robichaud, D.D., Archbishop of Moncton, New Brunswick.
A strong appeal to the Catholic laity for the sanctification of their lives.
Paper, 75c; cloth, $1.50

THE HISTORY OF RICHARD RAYNAL, SOLITARY
by Robert Hugh Benson.
A fictionalized biography of the English mystic, Venerable Richard Rolle. $2.25

HOW TO MEDITATE
by Rev. John P. Roothaan, twenty-first general of the Society of Jesus, translated from the original Latin by Louis J. Puhl, S.J.
$1.25

THE SPIRITUAL DOCTRINE OF FATHER LOUIS LALLEMANT, S.J.
with an account of his life by Father Champion, S.J.
A collection of the maxims and instructions of this great French spiritual director. $3.00

THE SPIRITUAL COMBAT
by Rev. Lorenzo Scupoli.
A newly revised translation of the famous spiritual treatise Combattimento spirituale.
$2.00

KYRIE ELEISON
compiled by Benjamin F. Musser.
Two hundred litanies gathered from Christian literature, with an historico-liturgical introduction and notes. $2.50

MODERN THOMISTIC PHILOSOPHY
by R. P. Phillips, D.D., M.A., Professor of Philosophy, St. John's Seminary, Wonersh. First American edition.
"By far the best introduction to Thomist philosophy in the English language that has, as yet, to our knowledge, appeared."—Blackfriars.
2 vols. $7.50

THE NEWMAN BOOKSHOP,
Westminster, Maryland

Correspondence

ber of the opposite sex. However, speaking at least for myself, I think she has rendered us a real service. Not that I myself have any hopes of talking on the radio, but I am sure that there are many other younger priests who will be able to profit by her direction.

Sincerely in Xto.

Editor:

One question comes to my mind now and I am going to speak it here. Some months ago Father Coughlin was publicly or semi-publicly—called a "scoundrel" by Mrs. Sigrid Undset. That is a serious charge against a priest in good standing, by a well-known public figure, yet to my knowledge not only was no defense made in any Catholic paper—except one—but even mention of the affair was omitted. Imagine the outcry there would have been made if Monsignor Sheen, Father McGowan or Father Cronin had been similarly attacked. "I state but the facts" as Truthful James once said. I leave the explanation to you.

Sincerely yours in Christ
"Sacerdos"

Editor:

I notice that O.S.V. is now publishing for the laity a magazine which in format is similar to The Priest. I refer to The Family Digest. It's excellent. Why not suggest to all Priest subscribers that they boost The Family Digest by selling it at their Church doors? I'm doing that with great success. More power to O.S.V. and all of its publications.—J.F.C.

FEATURING

OUR SUNDAY VISITOR'S

"The Spiritual Clinic"

Radio Program

Akron, O., WHKB
Albany, N. Y., WABY
Detroit, Mich., CKLW
Dubuque, Ia., KDTH
Lewiston-Auburn, Me., WCOU
Washington, D. C., WOL
Hagerstown, Md., WJEJ
Hannibal, Mo., KHMO
Hastings, Neb., KHAS
Vincennes, Ind., WAOV
Waterbury, Vt., WDEV
Slmira, N. Y., WENY
Greenville, N. C., WGTC
Waycross, Ga., WAYX
Albany, Ga., WATL
Clarksdale, Miss., WROX
Williamson, W. Va., WBTH
Galveston, Tex., KLUF
Emporia, Kans., KTSW
Lawton, Okla., KSWO
Pampa, Tex., KPDN
Ashland, Wis., WATW
Ironwood, Mich., WJMS
Minot, N. D., KLPM
Moorehead-Fargo, Minn., KVOX
York, Pa., WORK

✝

Bishop Noll Will Speak Through January

THURSDAYS, 10:15 TO 10:30 A.M. EST

Help us bring this program into your community by writing to your nearest Mutual station.

Pass the Word Along

MAGAZINES DISAPPROVED BY THE NATIONAL ORGANIZATION FOR DECENT LITERATURE

DECEMBER, 1945

For the Information of Committees and Dealers, but Not for Publication

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

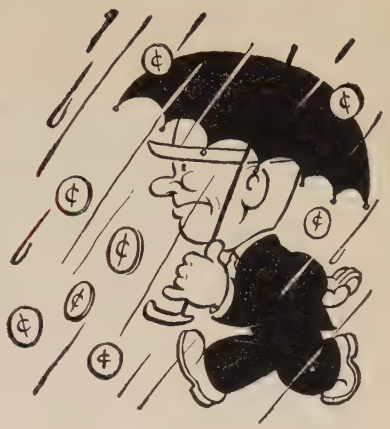
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

Magazines Still Procurable in Many Places

American Detective Annual
Army Post
Art-Lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Big Song Magazine
Booby Trap
Brevities
Breezy Stories
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Confidential Detective Cases
Cheers
Comedy
Complete Detective
Crack Detective
Current Detective
Cutie
Detective Book
Detective World
Dizzy Parade
Eyeful
Fact Detective
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gag Gazette
Gal Parade
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Glamourous Models
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
La Paree
Line Up Detective
Lip Parade
Lulu
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
New Girl Parade
Nifty
Nippy Stories
Pack O'Fun
Pin-Up Pack
Pictorial Detective
Pin-Ups
Pip
Pocketful Of Pepper
Play
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
See
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
The Nudist and all Nudist Magazines
True Crime Detective
Varieties Cartoon Cavalcade
What's Cooking
Wheatley Pumper
Dramatic Detective
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Zippy Stories

Profits for Your Parish!



You buy *The Family Digest* for as little as 7½c and sell it at 20c. The attractive format makes it hard for your parishioners to resist. And each copy is a missionary building family life!

Twice we had to put the November issue back on the press for re-runs—and then we didn't have enough copies! December circulation will probably reach 75,000! Get your order in now.

"The Family Digest" Is Available for Your Parish

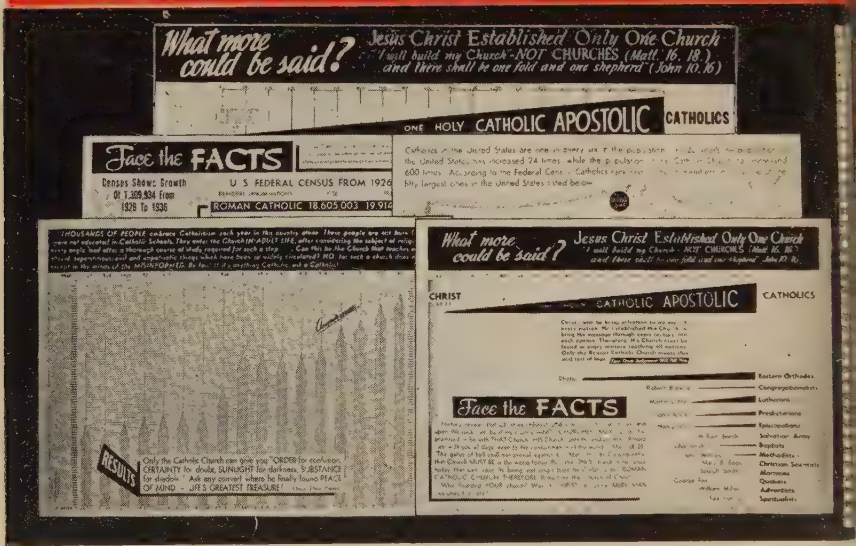
1. In bundle lots, for resale at the church door, at these wholesale prices:

10 copies or less	10c each
11 to 25 copies	9c each
26 to 50 copies	8½c each
51 to 100 copies	8c each
100 or more copies	7½c each

2. As a background ("body") for your parish announcements, individualized as your own parish magazine. Write for details.
3. In single subscriptions at $2.00 per year; $5.00 for three years (Canada and foreign, $3.00 per year and $7.50 for 3 years).

THE FAMILY DIGEST, HUNTINGTON, IND.

NEVER BEFORE AT


What more could be said?
Jesus Christ Established Only One Church
"I will build my Church"-NOT CHURCHES (Matt. 16. 18.)
and there shall be one fold and one shepherd" (John 10.16)
ONE HOLY CATHOLIC APOSTOLIC
CATHOLICS
Face the FACTS
Census Shows: Growth Of 1,359,934 From 1926 To 1936
U S FEDERAL CENSUS FROM 1926
ROMAN CATHOLIC 18,605,003 19,914
RESULTS
Only the Catholic Church can give you "ORDER for confusion, CERTAINTY for doubt, SUNLIGHT for darkness, SUBSTANCE for shadow." Ask any convert where he finally found PEACE OF MIND — GIFT'S GREATEST TREASURE!
What more could be said?
Jesus Christ Established Only One Church
CHRIST
CATHOLIC APOSTOLIC
CATHOLICS
Face the FACTS
Eastern Orthodox
Congregationalists
Lutherans
Presbyterians
Episcopalians
Salvation Army
Baptists
Methodists
Christian Scientists
Mormons
Quakers
Adventists
Spiritualists

Why talk and talk and talk when you can put the story of the Church over AT A GLANCE. Here are five modern displays done on heavy flat stock, offset IN COLOR (red and black), and readable without effort at a distance. The predominant position and growth of the Church is highlighted by just the proper touch of color.

Ideally suited for display in rectory consulting rooms, parochial and high school class rooms, church vestibules, over bookracks, etc.

SPECIAL OFFER: Entire set, $3.75 postpaid

CATHOLIC INFORMATION SOCIETY

214 WEST 31st STREET, NEW YORK 1, N. Y.

SUCH LOW COST!

GTU Library
3 2400 00336 7210

23006

v.1
1945

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709